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"*Ut Ecclesia ædificationem accipiat.*"
1. Cor. xiv. 5.

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AMERICAN

ECCLESIASTICAL REVIEW.

VOL. II.—JANUARY, 1890.—NO. 1.

LIFE AND THE PSALMS OF THE BREVIARY.

IT is recorded in the Hindu lawbooks that the daily reading of the sacred writings prolongs life, gives wisdom, and brings renown.[1] If this be true, we of the clergy should certainly enjoy a full measure of years, wisdom, and glory; for the daily recitation of the canonical Hours literally fulfils the above-mentioned condition. As to securing length of life, the Hindu prophet should probably have added that he meant reading with reflection, in which case the proposition is as likely to be true of temporal as of eternal life, since statistics are frequently adduced to prove that intellectual activity is highly favorable to longevity. A similar assurance may be found in the words of the Psalmist himself. "Vitam petiit a te," he says, "et tribuisti ei longitudinem dierum in sæculum et in sæculum sæculi—gloriam et magnum decorem impones super eum."[2] We are held to read the sacred books "attente ac devote." This is difficult more especially as regards the Psalms. Nevertheless, the greater portion of the office is taken from the Psalter, and whilst, moreover, the other parts of the Office vary at intervals, the Psalms or a certain number of them are constantly repeated.

[1] Hindu Books IV., 92; cited from Amberger, Pastor.Theol., II., 453.

[2] Ps. xx. 4.

WHAT THE PSALMS CONTAIN.

The explanation of this remarkable predominance of the Psalms in the Office is to be found in the fact that, according to Bellarmin and others, they contain a summary, as it were, of the entire Old Testament.[1] We find here the Mosaic account of the history, ordinances, and trials of the chosen people, likewise the prophecies and exhortations of the later writers. There is described in them, says the same authority, the preaching, miracles, passion, resurrection, and ascension of Christ, as well as the propagation and future fate of the Church, and this almost as clearly as the same facts are set forth in the Gospels. They are a compend of theology, says St. Basil,[2] containing, like a great and common storehouse, not only the mysteries of faith but the most perfect rule of life. What is there, he asks, that you could not learn from the Psalms?—"Non fortitudinis magnificentiam? Non justitiæ sinceritatem? Non temperantiæ gravitatem? Non prudentiæ perfectionem? Non pœnitentiæ modum? Non patientiæ mensuram? Non quidquid dicere possis bonorum?" He would have parents teach them literally to their children, in the hope that afterwards, coming to the age of independent reason, the remembrance of the psalm might serve them as a rule of life and a compend of sacred history. He tells us how learned and apostolic men kept the Psalms before them at all times, at home and abroad. "Psalmorum oracula et domi canunt et in foro circumferunt." And in truth the reading of the Psalms conveys all we have said and more to those who have mastered their sense. Recalling them devoutly day by day, they become a rule of life, which creates dispositions and habits of mind in conformity with the life of Christ, the reality foreshadowed by David, and the pattern of the priest. They are thus not only a prayer but a sacramental fact, containing in its daily realization the grace of final perseverance.

[1] Est enim liber Psalmorum quasi compendium et summa totius veteris Instrumenti. Præf. in Psalm.

[2] D. Basilii Mag. homil. in princip. Ps. i.

Some of the Christian Fathers have called the Psalms the voice of the Church. In them she is at one time represented as clad in sackcloth and ashes, pouring out in company with her repentant children the doleful strains of the "Miserere." Again she walks with confident step, trusting in the mercies of the Most High, who will not desert her, "quia apud Dominum misericordia et apud eum copiosa redemptio." Then there are hours of longing after an increase of justice; even as the hart panteth after the living waters, so does the soul thirst after the love of God. And last of all she chants forth solemn songs of gratitude and joy, when the heart leaps, amid the sound of cymbal and cithern, in presence of the Ark of the Covenant; when the spouse bursts out in canticles of gladness, impatient to contain her joy since she has found Him whom her soul loveth. "These Psalms," says St. Ambrose, "are the prayer of the assembled Church, a profession of her faith, true and sincerest devotion, a chant of praise and joy. They subdue anger, are a relief in affliction,"[1] etc.

It was on this account, namely, that the Psalms are a form of divine teaching, containing precepts of right living as well as a pattern of prayer, that in the ancient Church clerics, without exception, were required to know by memory the entire Psalter, before they could be promoted to sacred orders.[2] And the Church fulfils the daily task of her triple mission when she enjoins upon her priests and religious the daily recitation of the Psalms. They express the progressive steps of the spiritual life in well-arranged order, marking, as ascetical writers mostly divide it, the purgative or penitent, the illuminative or justified, the unitive or sanctified state of the soul.

It is supreme wisdom, then, to study the meaning of the Psalms as they are read in the Breviary, which is to say, in

[1] S. Ambros., En. in I. Ps.

[2] Sollicite constituitur et decernitur, ut nullus cujuscumque dignitatis ecclesiasticæ deinceps percipiat gradum, qui non totum psalterium vel canticorum perfecte noverit supplementum. Conc. Tolet. VIII., An. 653.

their application to the priestly life. Scrutamini Scripturas, — "Search the Scriptures, for you think in them to have life everlasting."[1] Barren the soil and only hardened by the daily beating, if it be not turned over at times by reflection, if no pain be taken to dig a trench, through which the salutary waters of devotion may flow, enriching the soil, that from it may grow the tree, "lignum quod plantatum est secus decursus aquarum, quod fructum suum dabit in tempore suo."[2]

DIFFICULTIES OF THE PSALMS.

But if there be such wealth of knowledge, beauty, and devotion in the songs of the Royal Priest who once had charmed the heart of God Himself, how can they escape our attention? The answer is simple. The Psalms have their peculiar difficulties. We need no other proof of this than the endless number of interpreters and commentators which this portion of all others in Holy Writ has had, from the beginning to our own day. Lelong, the learned Oratorian, who wrote nearly two hundred years ago, counted six-hundred and thirty commentators who had explained the Psalms alone, this number not including those who wrote either on the entire Scriptures or on parts of the Psalter. Among the Christian Fathers there is hardly one who did not write some such commentary.[3] St. Augustine says that even the order in which they are placed is full of the deepest mystery, and many interpreters agree that the present collocation of the Psalms is designed to show forth the progressive life of the soul which we have above indicated. For the rest, the book

[1] John v. 39.

[2] Ps. i. 3.

[3] Cornely, in his "Introductio in Libros Sacros," counts more than twelve hundred commentators on the Psalms, up to the time of Lelong. In our own day we have among the principal writers on the Psalms: Patrizi, S. J., Cento Salmi tradotti letteralmente dal teste ebraico e commentati. Romæ, 1875;—Le Hir, Les Psaumes. Paris, 1876;—Lesêtre, Le livre des Psaumes, Paris, 1883;—Thalhofer, Erklærung d. Psalmen, ed. 4, Ratisbon, 1880;—Wolter, O. S. B., Psallite sapienter, Erklærung d. Ps. Freiburg, 1871, etc.

is full of intricate difficulties in matters of grammar, etymology, history, and mystical allusions. The original text is a dead tongue for more than two thousand years, so that the exact meaning of many words can be gathered only through the medium of other Hebrew writings, parallel passages, or conjecture. Then the mystery in which the divine oracles are of their very nature shrouded, being spiritual parables or prophesies, impervious in various degrees to those who are carnal and who live for the present only. Add to this the oriental character of the expressions and figures used in illustration. The eastern mind rapidly grasps the full purpose of what seems to us only indicated. Its imagery is often in strange contrast with our own. Hence meet us certain extravagances, as it would seem, in diction, sometimes repeating the same idea two or three times and oftener; sometimes bounding by elipsis from thought to thought without seeming connection; sometimes placing words and sentences in such juxta-position as to make one the apparent contradiction of the other. Much of this is to be found throughout all Holy Scripture and intended so by the Holy Ghost, "ut animos non tantum manifesta pascant, sed etiam secreta exerceant veritate;"[1] and Our Lord Himself speaks mostly in parables, for the reason that those interested in His doctrine might think, and that those who would not think might not understand.

DISPOSITION OF THE PSALMS IN THE BREVIARY.

The disposition of the Psalms in the Breviary corresponds in general to the character of the ecclesiastical season or festival which the Church celebrates. Apart from this, the entire Psalter is so divided as to cover the seven days of the week, just as the rest of the Sacred Scriptures are portioned out to be read in the course of the entire year. Examining the canonical hours by themselves, what strikes us at once is the grouping into numbers of three, five, twelve. Each of these

[1] S. Aug. Epist. ad Volus.

numbers denotes, as the sacred text itself in many places amply suggests, a special kind of perfection. It it needless to dwell on the idea of perfection in the number three. God himself, man, His image, and the fundamental history of Christian symbolism, have stamped the trinity as the expression of totality, completeness, and perfection. Jurisprudence recognizes the law of Neratius Priscus, "Tres faciunt collegium." To use three words was to express the sum of things, "Pax, te tribus verbis volo" said Plautus, and the expression "Omne trinum perfectum" has become a current proverb. The number five is applied to the perfection of man in the use of his senses. The right use of our senses is in itself a proclaiming of the praises of the Creator. Hence, say the interpreters, Solomon sings canticles five thousand in number. Commenting on the number of five thousand in Ezechiel,[1] Cornelius a Lapide says that they followed God by devoting to him the perfect use of their senses, and concludes, "erat ergo hic numerus quinque millium augustus, sacer, triumphalis."—The number twelve was likewise received in the oracles of old as the expression of universality or perfection. It means, as Rabanus, and after him many others, among them St. Thomas, explain, divine perfection applied to man. It arises out of the relations (multiplication) of three (the Holy Trinity), and four (the four ends of the world, to which the mystery of the Holy Trinity was to be brought in baptism). "Duodenarius, consurgens ex ternario et quaternario, in se ductis ac multiplicatis, significat eos prædicaturos Trinitatis fidem per quatuor mundi partes; significatur in duodecim filiis Jacob, duodecim principibus filiorum Israel, duodecim fontibus Helim, duodecim lapidibus rationalis, duodecim panibus propositionis, duodecim exploratoribus, duodecim lapidibus unde factum est altare, duodecim lapidibus sublatis e Jordane, duodecim bobus sustinentibus mare æneum, duodecim stellis in corona sponsæ, de quibus in Apocalypsi, duodecim fundamentis civitatis, duodecim por-

[1] Ezech. xlviii. 15.

tis." [1]—What a magnificent exposition of the priestly vocation! He is to preach continually the mystery of his faith, to be the foundation of the holy city, the stars in the crown of the holy Spouse, the gate whereby the faithful may enter the "kingdom come." And this is the image of God, in the perfect and harmonious use of his senses, leading the people of every nation to the knowledge of the triune God.

Looking at the body of the ferial office, we find the hundred and fifty Psalms disposed in regular order of succession through the Nocturnes, Prime, and Vespers, omitting a few here and there which are reserved for special use, as we shall see. The office of Sunday, the first day of the week, begins its first night-hour or nocturn with the first psalm, and ends with the twentieth. The next five psalms are recited, one for each day of the week, taking the second place at the hour of Prime in the ferial office. [2] Then the Nocturnes resume the regular order with the twenty-sixth psalm on Sunday night, and end with the hundred and eighth psalm on Friday night. After that they are continued through Vespers of the week, beginning with the hundred and ninth psalm on Sunday, and ending with the hundred and forty-seventh on Saturday. Thus the Psalmist, and the priest who accompanies him, begins and ends his journey with its various lessons and aspirations, picturing the life of penance, justification, and sanctification, from Matins at the commencement of the week, to Vespers at its termination, "Exitus matutini et vespere delectabis." [3]

For Lauds, the Little Hours, and Complin, selections are made from the Psalms. Of these some never vary. They are daily repeated, which suggests their importance in some special sense. Others, whilst reserved for these short hours, recur only at certain intervals, or for special occasions. Those that are daily repeated, whatever the "ordo" may

[1] Comment. Corn. a Lap. in Matt. x. 2.

[2] Here the numeric order is not exactly observed, it being as follows: Ps. xxiii., xxiv., xxv., xxii., xxi.

[3] Ps. lxiv. 8.

alter in regard to the rest, are the last three psalms of the Psalter,[1] said under one conclusion at the end of Lauds. They are a call upon all creatures to praise God. Next we have for daily recitation the fifty-third psalm of Prime, said at the rising of the sun; then the hundred and eighteenth psalm, which is very long, and runs through all the hours of Prime, Terce, Sext, and None; lastly, the psalms of Complin, which are the fourth, the thirtieth, the ninetieth, and the hundred and thirty-third. In the other psalms we see, as it were, the whole course of our life on earth, so that at the end of each week, finishing the seven days' work of our inward creation, we may say: Vitam meam annuntiavi tibi.[2] But in these psalms, which we have just mentioned, and which are repeated every day, the daily life of the priest is expressed. They are a constant admonition: In domo Domini omnibus diebus vitæ meæ.[3] Thus in the fifty-third psalm, with which the hour of Prime begins, following upon the prayer of thanksgiving made at Lauds, the priest recalls, as it were, the day's troubles, temptations, and tasks, expresses his confidence in the help of the Lord, and forming his morning intention, promises to render sacrifice: Insurrexerunt in me—ecce Deus adjuvat me—voluntarie sacrificabo tibi, quoniam bonum est. The beautiful history connected with this psalm brings out its special adaptation as part of the morning's meditation. David is in a desert near the village of Ziph, hiding from Saul. Hearing that the latter and his minions, who have closely watched David day and night, are upon him, he seeks refuge upon a rock. His enemies surround him. He seems to be lost for a certainty, when a messenger informs Saul that the Philistines are entering his kingdom, and he hastens away, leaving David, who renders thanks and vows sacrifice to the Lord.[4] Later on David gets Saul into his power in this very place, but he

[1] Ps. cxlviii., cxlix., cl.

[2] Ps. lv. 9.

[3] Ps. xxvi. 4.

[4] Cf. I. Reg. xxiii. 19; xxvi. 1.

does not avenge himself, out of reverence for the Anointed of the Lord, who, though his enemy, is yet the rightfully ordained King of Israel.[1] The image of the rock as the Church, which defies the snares of the persecutors, because God guards it; the enemies of Christ eventually defeating themselves, and the action of the Church, not avenging herself when she has the power, because she respects, even in her enemies, the authority of the anointed or rightfully ordained civil rulers; this and its application to the life of the priest individually as her representative, must be plain at sight.

The hundred and eighteenth psalm, which covers the Little Hours from Prime to None, is a peculiar exemplification of what David avows, when he says he kept God's law before him constantly: Tota die meditatio mea est.[2] There are a hundred and seventy-six verses in this psalm, and almost in every one the word "Thy Law" is repeated; whether he uses the terms, "lex, testimonia, mandata, verbum, judicia, justificationes," they are but modifications of one and the same thought: Lord, my happiness is bound up with the keeping of Thy law, hence I will remember it, observe it, and proclaim it all the day long: Nam et testimonia tua meditatio mea est.[3] Quia lex tua meditatio mea est.[4] Mandata tua meditatio mea est.[5] Other interpreters see in this psalm an exhortation to watch over the purity of the law and not allow it to be changed by the false reasoning of men. Even the Hebrew writer seems anxious to call the attention of the reader to the importance of studying and meditating this psalm. He divides it into twenty-two parts and makes the eight verses of each part begin with the same letter of the alphabet.[6] The four psalms of Complin; the prayer of the Church at eventide, and which she closes with the canticle, "Nunc dimittis;" the last memory of

[1] I. Sam. xxvii. 1–25.
[2] Ps. cxviii.
[3] Vers. 24, 99.
[4] Vers. 77, 92, 97, 174.
[5] Vers. 143.
[6] Hujus artificii non alia est causa præter illam, quod lectorum attentionem præparare eorumque memoriam juvare voluerit Psalmographus, ne prolixitas rudiores moraretur, etc. Bellinger in Ps. cit.

the Old, and the joyous announcement of the New Covenant give us a review, so to say, of the day gone by, a repetition of all the acts of the soul engaged in the Christian and priestly vocation. These are the union of sorrow for committed faults with confidence in God's forgiving mercy: "Deus justitiæ meæ, miserere mei,"[1] and "In te, Domine, speravi, non confundar."[2] More than this. The soul which trusts God henceforth dwells with Him: "Qui habitat in adjutorio Altissimi, in protectione Dei cœli commorabitur,"[3] and that union is consummated in constant thanksgiving, in calling others to the service of God and bringing blessings upon them. "Ecce nunc benedicite Dominum, omnes servi Domini.—Benedicat te Dominus ex Sion."[4] This last psalm is said to be a form of blessing used by the Levites who held the nightwatches in the temple.

The Psalms of Lauds as recited on Sundays and festivals are an expression of gratitude for the benefits God has conferred upon man in his creation and redemption. Ps. xcii. pictures the creation: "Firmavit orbem terræ." Then follows immediately Ps. xcix., which is an act of gratitude for this benefit of creation: "Jubilate Deo omnis terra." The next two psalms, lxii. and lxvi. united, under one conclusion, recognize the New Law, by which the gentiles are to be saved. "Lætentur et exultent gentes, quoniam judicas populos in æquitate, et gentes in terra dirigis." Then follows the canticle of the Three Children, as if in gratitude for the universal grace. Lauds end with the three last psalms of the Psalter, wherein heaven and earth are called upon to thank the Lord for his benefits: "Laudate Dominum—sol et luna—omnis terra—ecclesia sanctorum—omnis spiritus laudet Dominum."[5]

In the ferial office of Lauds, which is recited mainly during the penitential seasons, the inward creation, the renovation of the heart in sorrow for sin, takes the place of the outward creation. Accordingly ferial Lauds begin with the Psalm

[1] Ps. iv. 1, 2.
[2] Ps. xxx. 1.
[3] Ps. xc 1.
[4] Ps. cxxxiii 1, 4.
[5] Ps cxlviii., cxlix., cl.

"Miserere,"[1] which is invariably the beginning. Then follows for each day a different psalm, expressing a longing for the promised Messiah and the graces which will accompany His coming. The following will give the idea of the successsive thoughts. Monday, Promise of the heir Christ.[2] Tuesday, Longing for the illumination of the nations.[3] Wednesday, Vocation and conversion of the gentiles.[4] Thursday, Prayer for confirmation of the same.[5] Friday, Strong urging upon God's mercy, lest our sins may yet reverse His designs.[6] Saturday, Confidence and gratitude in the acknowledgment of that mercy.[7] A canticle taken from other parts of the Holy Scripture follows upon each of these psalms, and Lauds end as usual with the three last psalms of the Psalter. If any one wish to verify the correspondence of these psalms and their meaning as we have just explained it, and which we cannot here detail at greater length, he need only read some of the headings of these psalms, found in the Septuagint version, ex. gr., Ps. v., "Pro ea quæ hæreditatem consequitur;"—Ps. lxiv., "Canticum transmigrationis;"—Ps. lxxxix., "Oratio Moysis;" —Ps. xci., "Psalmus cantici in die sabbati."

It remains only to mention the ninety-fourth psalm, which has been used as an Invitatory at the beginning of the Canonical office. By it the monks in former times were called together for the recitation of Matins, and they gave their answer in the words of the Psalmist. This Psalm as found in the Breviary has retained its ancient form of the Itala version, and differs somewhat from the translation of the Vulgate text.

In conclusion we will say to the well disposed reader that the study of these psalms in detail, the general purpose and drift of which we have barely been able to indicate, will make the recitation of the Breviary a most useful exercise of the intellectual faculties. And who will doubt that with this exercise the heart must needs join its voice, making it the sublimest

[1] Ps. l. [2] Ps. v. [3] Ps. lxii.
[4] Ps. lxiv. [5] Ps. lxxxix. [6] Ps. cxlii. [7] Ps. xci.

method of mental and oral prayer that can be found. This is the true reason why, as Bellinger [1] well expresses it, Psalmos et ab Hebræis et a Christianis, privatim ac publice, omni ætate fuisse cantitatos et nocturna diurnaque manu versatos; quibus non modo urbes pagique, sed et deserta atque invia personarent, piasque in lacrymas ipsa agrestia pectora colliquescerent.

Psallam, et intelligam in via immaculata. [2]

Psallam spiritu, psallam et mente. [3]

[1] Liber Psalm. præf.

[2] Ps. c. 2.

[3] I. Cor. 14-15.

Multa sunt quæ me in ecclesiæ gremio justissime tenent: tenet consensio populorum et gentium; tenet auctoritas miraculis inchoata, spe nutrita, charitate aucta et vetustate firmata; tenet ab ipsa sede Petri Apostoli, cui pascendas oves suas post Resurrectionem Dominus commendavit, usque ad præsentem episcopatum, successio sacerdotum; tenet postremo ipsum Catholicæ, quod non sine causa inter tam multas hereses ista Ecclesia sola obtinuit.

St. Augustinus (Lib. Contra Epist. fundam., cap. 4).

AD MARTYRES.

THE following Latin hymn is from the pen of the late Mgr. Corcoran. He loved the beautiful lines of the early Christian poets as much as he admired the classic beauty of the Augustan writers, and it was his way thus to relieve his mind from more serious labor, or to while away the hours of night when pain prevented him from sleep. There is no doubt that he never intended it for publication; but most of our readers will be glad to have it without alteration. The opening lines recall the well known hymn of Prudentius, *Salvete flores martyrum*, in honor of the Holy Innocents, as well as that of the passion, also found in the Roman Breviary, which begins *Salvete Christi vulnera*, and the author of which has remained unknown to this day. We note at the foot of the page the corrections which are added in brackets in the original manuscript.

Salvete sancti cœlites,[1]
Regis superni milites,
Illustris heroum cohors,
Summis recepta sedibus?

Post bella gesta fortiter[2]
Et inclytam victoriam
Palmam et laboris præmia
Aequo tulistis judice.

Exhausta post pericula
Et turbidi fluctus maris
Portum occupastis fortiter
Et limina intrastis poli.[3]

[1] Martyres [2] Peracta post certamina [3] Et tuta Olympi limina.

Vobis coronam gloriæ
Et sempiterna gaudia
Deus bonorum providus,
Largitor omnium, dedit.

Jucunda defessis quies,
Perenne [1] datur otium,
Dum larga [2] vos inebriant
Beatitatis flumina.

At nos miselli ac perditi
Hæremus in medio mari.
Hostes premunt nos undique,
Dolos ubique dum struunt.

O casta Mater Numinis,
Tua sub umbra supplices,
Ut nos benigna proteges
Fletus precesque fundimus.

[1] Æterna. [2] Secura.

THE TABERNACLE KEY.

A NUMBER of questions having been asked regarding the obligation of Decree N. 266, Tit. v., of the Second Plenary Council of Baltimore, according to which the key of the Tabernacle is invariably to be kept by the priest who has charge of the church or chapel, we shall treat the subject in its entirety, giving the ecclesiastical law, with such comment as appears justified according to the interpretation of liturgical writers.

The Tabernacle should be provided with a strong lock and key. The key, of a solid material, should be gold or silver-plated, [1] and when not in actual use is to be kept under the personal custody of the parish-priest or whoever supplies his place in the administration of the church or chapel. [2] It should be distinguished by a small cord of silk, and never attached to other keys.[3]

"Apart from the different decrees," says Catalanus, [4] "which have been published by various Councils in regard to the care of the key which guards the Most Blessed Sacrament, there are also numerous decrees of the Sacred Congregations." He then proceeds to give some of these, showing that it is not permissible to entrust the care of the Tabernacle key, even for a short space of time, to the custody of any, be they clerics (even in sacred orders), or religious, or persons

[1] De Herdt, Praxis iii., 180, 6; Baruffald. xxiii., 62. According to the statutes of the Archdioc. of New York it is to be gold plated, Cf. Conc. Prov. Neo Ebor. IV., x., 6.

[2] Nequaquam (tamen) prohibeatur Rector ipse ecclesiæ, vel curator animarum, sive Parochus, quominus easdem (claves) muneris alicujus præstandi causa aliquando sacerdoti committat, quem in officio parochialis cura adjutorem habet.—Cærem. Episc. Comment. Catalan., Lib. i., 2, 6.

[3] Instr. sur le Rit., Joly de Choin, I., 71.

[4] Loc. cit.

of rank, unless they be priests who have the right to celebrate the most holy mysteries. Father Lehmkuhl, in the last edition of his Theologia Moralis, says: "The key (or keys) of the Tabernacle must be kept under the careful custody, not indeed of a lay person, but of the priest himself, as the S. Congregation has repeatedly decided, and of which the Sov. Pontiffs have reminded us. By the Sacristan, to whom the Constitutions of the Roman Pontiffs say that the custody of the key belongs, they mean not a lay sacristan, but a priest of the church, or, if there are several priests attached to the same, the one who presides." He then refers to the decrees in Gardellini's collection, which are in force "except where perchance a special prvilege of exemption exists."[1]

The Decrees imply in all cases that wherever the Blessed Sacrament is preserved a priest is to be continually at hand to watch over it. Hence the obligation of celebrating daily, or in cases of necessity at least three times a week, in all churches and chapels where the Blessed Sacrament is kept. It may be objected that the observance of the above regulation regarding the personal keeping of the Tabernacle key will expose a priest oftentimes to great inconvenience. This is undoubtedly true, especially where a priest has a number of charges which require his attendance in separate places. Nevertheless the Church exacts these precautions in order to secure the constant and thoughtful reverence which we must admit is due to the Most Blessed Sacrament. After all, it is nothing more than the care we use with regard to matters of great importance or material value in general; and in every state of life we find similar responsibilities, which exact from men, whether as heads of families or as directors of business

[1] Clavis tabernaculi (vel claves) debet esse sub diligenti custodia, eaque non laici sed ipsius sacerdotis, ut pluries S. Congregatio decrevit et S. Pontifices monuerunt.—Sacristam autem, cui aliquando Constitutiones R. Pontificum dicunt custodiam clavis, competere, non sacristam laicum esse, sed presbyterum, i. e., ecclesiæ, si cui plures sacerdotes adscripti sunt, præfectum, evidenter colligitur ex decretis apud Gardell. N. 563 et 949; nisi forte aliud speciale privilegium existat. Theol. Mor., vol. ii., n. 132, nota 6.

trusts, a like constant and personal attendance. We confess to a slight feeling of reluctance to state thus plainly the disciplinary law of the Church in view of the custom in many places, where the Tabernacle key is kept in a safe or box in the sacristy to which lay persons have ready access, under plea of convenience.

But what are we to do in the case of convent chapels, which are sometimes at a considerable distance from the church, and where it appears to be not only reasonable but in a measure a necessity to leave the key under the custody of the Religious, in order to avoid difficulties and delays through forgetfulness, mislaying, or, perhaps, loss of the key. Some years ago a Jesuit Father, who had been commissioned to make the Directory for the two provinces of his order, Lyons and Toulouse, laid before the S. Congregation of Rites, among other doubts, the following: "There is an old custom among the Religious, according to which the key of the Tabernacle is not kept by the chaplain, but within the enclosure of the monastery, even in cases where the house of the chaplain is near the monastery. Can this custom be retained?" The answer was decided and peremptory: "No."[1] The late bishop of Alton, in the Addenda of his Pastoral Instructions,[2] says: "That the Tabernacle key may not be lost by carrying it to and fro, the chaplains of sisterhoods may lock it up in a drawer at the sacristy or chapel of the convent and keep the custody of the key of this drawer. If the latter key be lost, it will not necessitate the breaking open of the Tabernacle, as would be the case if the former were lost." Similar suggestions are made by other writers on the same subject. They suppose that every altar where the Blessed Sacrament is kept has a priest sufficiently near to assure his regular at-

[1] *Dubium.* Invaluit usus apud Moniales ut clavis Tabernaculi non penes Capellanum sed inter septa monasterii asservetur, etiam cum domus Capellani finitima est monasterio; an servari possit talis usus? Resp. S. R. C. *Negative.* Decr. auth. 5728, Soc. Jes. ad viii., die 11 Maji, 1878.

[2] Past. Instr. 1880, pag. 269. n. 355.

tendance. If, as may happen in the case of hospitals and public institutions, the duty of saying Mass and attending to the Blessed Sacrament devolve upon several priests successively, who reside in separate places, this way of keeping the Tabernacle key in a lock box at the chapel, and of which each could have a key, would seem the most practical. A stranger wishing to officiate and having need of opening the Tabernacle would, of course, have to go to the trouble of obtaining the key to the lock box from the responsible priest, but this trouble, comparatively small in a matter that concerns the greatest of treasures on earth, seems to have been intended by the Church, who could not but have foreseen the difficulties to which we have alluded.[1]

It is obvious, then, that the Tabernacle key should not be kept in the safe which is found in many sacristies for the use of the sacred vessels, because, since the priest would in this case have to keep the key of the safe, it would be impossible to open the tabernacle if at the time of an accident to the church he who holds the key of the safe happens to be absent. It appears, moreover, from the decrees already refered to that the Tabernacle key should not be handled unless in case of necessity by any lay person. Hence the sacristan, except he be a priest, should not place the key into nor draw it from the Tabernacle door.[2] Nor should the key be left on the altar between masses, but returned to the place of its custody. All this speaks in favor of a lock-box in the sacristy, of which the priest carries the key, as the most convenient mode of observing the ecclesiastical ordinances

[1] Claves Tabernaculi nec relinqui debent in sacristia nec a laico servari sed a solo sacerdote. S. C. R., 22 Feb. 1593.

Clavis Tabernaculi, ubi reponitur Hostia consecrata in fer. v. Cœnæ dominicæ, non est danda laico quantumvis nobili. S. Cong. Rit. 30 Jun. 1616.

Monialibus non committitur clavis Tabernaculi SS. Sacramenti, sed penes eum sacerdotem semper esse debet, ad quem spectat cura illud administrandi. S. Cong. Concilii in Vallisoletana, 12 Januar. 1604.—Vd. Mühlb. Decr. auth. iii., 2., pag. 362.

[2] Cf. Past. Instr. Alton., 1875, n. 45.

and consulting the reverence due to the most august sacrament. [1]

Propterea se nobis comedendum proponit is, qui semper est, ut cum ipsum in nobis ipsis acceperimus, illud fiamus quod ille est. Dicit enim: Caro mea vere est cibus, et sanguis meus vere est potus. Qui ergo hanc amat carnem, non est amicus suæ carnis, et qui in hunc sanguinem est affectus, mundus erit a sensili sanguine. Caro enim verbi, et sanguis qui est in hac carne, est suavis iis, qui gustant, appetendus iis qui desiderant, et iis qui diligunt amabilis.

St. Gregorius Nyss. (In Eccles. Homil. 8).

Implorandum est divinum auxilium non lente, non mente aberrante temere. Qui enim sic facit, is tantum abest ut impetraturus sit quod petit, ut etiam sibi Dominus irascatur, ... *et oratio ejus fiat in peccatum.* Etenim si qui coram principe stat et ipsum alloquitur, magno cum metu stat, et cum corporis extrinsecus, tum mentis etiam intrinsecus attentos oculos tenet; quanto majore cum metu censendum est, oportere nos stare in conspectu Dei, tota mente in illum intenta, neque usquam alio?

St. Basilius (Constitut. Monast. c., 1).

[1] It is hardly necessary to add that here, as in all other positive laws, the conscientious judgment of the Pastor must decide how far he may use the liberty of *epikeia* under particular difficulties. But as the S. Congregation makes no statement of individual exceptions we do not feel authorized to do so.

THE LITURGICAL CHANT.

WE confess to repeated pangs of remorse during the past year for not having brought before our readers this subject, concerning which the Holy See has of recent times shown so much solicitude. The mouth-pieces of liturgical reform, more especially in France, Italy, and Germany, have never ceased to keep the necessity of immediate action in this respect before the clergy; and no one who has even superficially attended to the controversy which has arisen in consequence can have escaped receiving the impression that something more is involved in this matter than a mere question of difference in musical taste or æsthetic sentiment. Pius IX began the movement. In his brief of May 30, 1873, he stated that he wished all the churches to conform to the same method of singing, namely the Roman method.[1] Leo XIII made it one of his first affairs not only to speak but to act in the matter.[2] As the procuring of a complete series of newly revised liturgical books, such as the Sovereign Pontiff desired as a direct help to carry out the wished-for reform, involved an outlay of a large fortune, the leading Catholic publishers were invited to undertake the task. It was understood to be a financial risk, since, although some of the liturgical

[1] Approving the edition (1873) of the Roman Gradual he recommends it to the Ordinaries of the different Dioceses: "Eo vel magis quod sit nobis maxime in votis ut cum in cæteris quæ ad sacram Liturgiam pertinent, tum etiam *in cantu una cunctis in locis ac diœcesibus eademque ratio servetur, qua Romana utitur ecclesia.*"

[2] In a brief of Nov. 15, 1878, recommending the new edition of the Antiphonary, he declares that the end at which he steadily aims is the establishment of the Roman liturgical chant throughout the Catholic world: "Id potissimum spectantes ut sic cunctis in locis ac diœcesibus, cum in cæteris quæ ad sacram Liturgiam pertinent, tum etiam in cantu, una eademque ratio servetur, qua Romana utitur ecclesia.

books would have a ready sale, others, requiring great expense in the getting up, fill but a limited need, such as the folios and more precious editions, of which perhaps a single copy may find use here and there in a cathedral church. Nevertheless, all these had to be printed, and in a manner worthy their destination. The great houses in France, several of whom have obtained a praiseworthy reputation for undertaking gigantic publications of first class works without definite prospect of realizing their outlay by an immediate sale, were expected to put hand to the work. However, Chevalier Pustet of Ratisbon was, it seems, the only one who came forward in the matter, and the Sovereign Pontiff has certainly had reason to show his high appreciation of the generous and intelligent way in which the work has been carried out. The new editions of the Liturgical books, significantly styled "typicæ," were principally published for the purpose of bringing about uniformity in the chant. Of this the S. Congregation, under whose auspices they are issued, takes care to assure us in its prefaces to these works. And although some of the *editiones typicæ* contain no chant, they simply follow in the order of those works which are used in the public worship. What strengthens us in this conviction is the fact that the text of the typical editions, for example of the Breviary, is not absolutely free from what might be called errors. We do not, of course, mean typographical errors, but rubrical, and such as a reprint would not be expected or obliged to follow. But the notation is perfect throughout, and no deviation from it in any liturgical work used in the churches could be justified.

It had been advanced, both in France and Germany, that the new regulations were not being observed, nor the new editions used in the city of Rome itself. To confute this assertion Father De Santi, editor of the *Civilta Cattolica* and professor of liturgical chant at the Roman Seminary of the Apollinari, published a letter, which under date of March 8, of last year, appeared in the *Semaine Religieuse*, wherein he states that the prescribed norm as well as the books are used

not only in Rome but throughout nearly the whole of Italy. He refers especially to the churches of St. John Lateran, St. Mary Major, St. Lawrence *in Damaso* the Rotonda, and others. There can be no doubt that the most strenuous efforts have been and are still being made at Rome tending in this direction. The *Ephemerides Liturgicæ*, the organ of the liturgical academy over which the Cardinal Vicar of Rome presides, has during the few years of its existence hardly, we might say, issued a number, in which there are not to be found one, often two articles on the subject of the reformed chant, carrying the matter back to the minutest and most scientific details. Other journals with a similar tendency throughout the Catholic world have taken up the glove in likewise defending the liturgical chant, and the advocates of the "Cecilian" music in this country have spared neither labor nor expense to evoke a like zeal amongst us. If they have met here as elsewhere much prejudice and opposition, it cannot be justified by the fact that now and then a few fanatics were found to be louder in their denunciations of what was corrigible than in their proofs of the validity of their claims to offer something better. As a matter of fact, the overwhelming array of men skilled in the science and art of music, and who do not lack appreciation of what is truly classic, has been on the side of reform in liturgical music, since the purely classic models do not suit and rather injure the aim of the Church in her public service.

But assuming that the prescribed music is not only in harmony with the liturgy, but the very best means in the estimation of competent judges of effecting true devotion, which is of course the principal aim of the religious ceremonies—how are we to go about introducing it? We wish to be in harmony with the ordinances of the Church, but it is questionable whether it can be done in this country, where on the one hand the means for obtaining the requisite training are limited, and the prevailing taste as well as custom is against it? As for the requisite training, we would suggest that it requires but very

limited means to carry it out, if only definitely determined upon. Of this we shall say more a little later on. For the present we would merely refer to some facts perhaps not generally known. The Fathers in charge of the Sioux Indians, having had the matter at heart, have succeeded in introducing the liturgical method of singing into the mission churches. "They all sing during the service, and that with earnestness and devotion. Before and after high mass and before the catechetical instructions they sing in their own language, but during the high mass nothing but the Roman chant is sung, and that with great precision. At Vespers they follow the Roman Vesperal to the letter. Many a redskin has during the winter learned how to read, just for the purpose of being able to sing with the rest of the congregation from the book on Sundays." We have similar reports from India and China, where the young Christian congregations take part in the liturgical service, which is thus rendered extremely edifying. The Trappist Fathers in Marian-Hill, South Africa, find it possible to train the Zulu-Caffers into excellent choirs for Church service, as may be learned from the interesting papers which are printed at the abbey by the black pupils. And if any one doubt that this music can be made really attractive, let him go to churches where it is practised, as with the Paulist Fathers, or some of our Jesuit and secular churches and seminary chapels. It is certainly not the work of a day, nor can it be done by radical means. Gradually, part by part, changes can be effected to suit the circumstances of place and time. Two things alone are essential. First of all, we must get a clear notion of *what is to be done*, and secondly, we must definitely set about to make improvements by steadily, if slowly, changing the old ways. As for the power of prejudice and the prevailing taste in our churches against this solemn kind of chant, France may be referred to as the best example of how this may be overcome.

Some years ago, when theatrical performances in the choirs

of many French and Belgian churches were still à la mode, the Bishop of Tournay, among others, having made up his mind to act in harmony with Rome on the subject, formulated certain regulations for his clergy relative to the singing in the churches of his diocese and published them in synod. This was in August, 1886. The rules laid down were very clear, and the Bishop, knowing that there were many practical difficulties in the way, allowed *ten years* for the exact and complete carrying out of the new statutes. Meanwhile, however, he kept continually urging the matter, and in June, 1888, he issued a pastoral letter, pointing out a method of proceeding so as to effect the desired change. A catalogue containing a selection of works suitable for the Church service and embracing every grade to suit the various capacities accompanied the pastoral letter sent to all the clergy. In the course of this letter the Bishop urges upon ecclesiastics of every grade first of all the study of plain chant, which, he says, if rightly understood, will be undoubtedly preferred by all devout men, as it was by the great Christian artists themselves, for the service of the Church. Referring to the editions to be made use of, he says: "On this subject we have no longer to discuss the question of excellence or superiority. In compliance with the wishes of the Holy See, desirous of establishing greater uniformity in the liturgical ceremonial, we have declared obligatory in our diocese the use of the books officially approved by the Sacred Congregation of Rites, and have appointed January 1, 1896, as the latest date for the accomplishment of the change in all our churches. Let us hope that with the help of your good will the object will be attained long before that time. In the judgment of those who have had experience in the matter, the difficulties are not so great as many imagined they would be."

In regard to the mode of executing the plain chant, he proposes that those who are experts in the matter act as teachers of the others. "Be careful," he says, "that the singers acquire a *good pronunciation of the text*, that the use of the

voice be natural, and the singing free from all ridiculous affectation, without lacking expression, and neither too slow nor too fast." In some cases, he has no doubt, the priest will find it convenient personally to form and supervise a choir calculated to enhance the splendor of the religious ceremonies. But he does not allow women to sing or even play the organ in the public churches, and the diocesan statutes oblige the pastors to see to the training of boys for the soprano and alto parts in polyphonic music. "Do not permit," he says, "under pretext that they are easier and more pleasing to the congregation, those light and frivolous compositions which have unfortunately become fashionable; masses and anthems, produced all too abundantly by musicians with little learning and often with little faith. Be on your guard against singing in the holy temple such airs as are suitable only for the theatre and worldly assemblies, even if thereby you could draw more people to the church. Do not permit during the divine service the rendition of those vocal or instrumental solos which serve only to exhibit the talent of an artist, to the detriment of true devotion, and to gratify the feelings of personal vanity at the expense of Christian virtue."

To the organist he gives the following lesson. "We earnestly exhort organists to be deeply impressed with the dignity and holiness of their office. Their position is one of the utmost importance in this question of the restoration of sacred music. We may even say that all improvement, all progress is impossible without their wholesouled co-operation. If an organist pander to a worldly and frivolous spirit, the faithful will take from our holy offices only an earthly and sensual impression. But if, on the contrary, he seek by constant study and preparation to elevate his talent toward the sober and truly religious regions of sacred art, it will be productive in time of magnificent results. One thing is worthy of notice: Musical taste is ordinarily formed among the people in their childhood, according to what they hear in the church. If the child be accustomed to hear the sacred melo-

dies devoutly sung, with solemn organ accompaniment, he will receive an impression never to be effaced; his taste will develop in harmony with his devotion; his attraction for the ceremonies of religion will grow and be strenghtened, and thus it may prove to him an efficacious means of perseverance."

We have only given a sample of one of the French Bishops' action in this matter. Several others have gone forward with even more decided steps, notably the Bishop of Nevers, who thereby deserved for himself the high encomium of Cardinal Bartolini, prefect of the Sacred Congregation. "Libri chorales," he says in his pastoral instruction to the diocesan clergy, "sine mora in ecclesia cathedrali nostra, in seminariis et in schola cantus, cæteris derelictis adhibeantur.—Statim ac in quavis ecclesia libri omnes ad divinorum officiorum cantum adhibiti renovandi erunt, nullos alios comparare liceat, nisi libros Ratisbonensis editionis." And what has been lately done in France had already been done in Germany as in England and Ireland. The Bishops of Ireland in Plenary Council, in 1875,[1] decreed: "Libri chorales et liturgici nuper Ratisbonæ a Pustet, bibliopola catholico, editi, in missis et vesperis cantandis tam in seminariis quam in ecclesiis posthac quam primum adhibeantur. Hi nempe libri a Smo. Dno Pio XI plurimum commendantur eo quod in eis ad normam veterum manuscriptorum Ecclesiæ Romanæ verus et genuinus cantus Gregorianus tradatur." In our own case the last council of Baltimore is equally definite. It not only renews the statutes under this head of the Second Plenary Council, but makes it moreover *incumbent upon pastors to direct the selection of the music in their churches and in very strong terms forbids them to tolerate profane music within the temple of God.*[2] It ordains that during the mass no singing be allowed which mutilates

[1] Ep. Hib. Syn. Plen. 1875, Decr. xv., n. 73.

[2] Insuper iisdem pastoribus, dum revocamus in mentem munus ipsis impositum dirigendi selectionem musicæ in suis ecclesiis, districte mandamus ut nunquam tolerent templum Dei profanis melodiis resonare; et nonnisi eum cantum in illo admittant qui sit gravis, pius et vere ecclesiasticus. Conc. Plen. Balt. III. 117.

the words of the liturgy, or repeats or changes them in such a way as to destroy their significance. The music is to be expressive of devotion and harmonize with the ecclesiastical season and the feasts of the Church. When Vespers are sung, they are not to be curtailed, but the psalms are to be recited in full. The concluding paragraph is perhaps the most important, because it points the way how to bring about the change: "We earnestly desire that the rudiments of Gregorian chant be taught and practised in our parochial schools, so that, the number of those who are able to sing the psalms well growing gradually, it may eventually come to pass that the greater part of the people learn to sing all together, according to the ancient usage of the Church, which still exists in some places, the Vespers and like offices of the Church. Thus all will be edified, according to the words of St. Paul: Speaking to yourselves in psalms and hymns, and spiritual canticles."[1]

This is certainly plain enough. But it is only legislation. It needs be carried out, and here we find the difficulty. Who is to train our children, since the liturgical music requires a different treatment from that which the children ordinarily learn, and which, of course, cannot and ought not to be discarded. There is required first of all the reading of the Latin text according to a uniform system of pronunciation; next the proper accentuation of the words, the divisions of musical clauses and sentences making a proper rhythm, time, tone cadences, all of which require the most exact attention, to make the Gregorian music really what it it is intended to be. Then there are the different parts of the chant as regards their liturgical conception, which has to be brought out in the singing. In many cases an understanding of the words or the sense of a passage is almost essential to their proper rendition. Herein it is like oratory: you must know and feel what you say. Hence St. Gregory spent hours in personally teaching the children and had priests teach them the liturgical chant. How can this be done in all our schools? We have

[1] Ibid. nn. 118, 119.

heard an eminent priest who seemed anxious to further this work make a suggestion which seemed to us quite practicable. Let a competent teacher be engaged to visit the different schools in turn and give the children lessons in Gregorian chant and the singing of Vespers and other portions of the service. It need not interfere with the regular singing lessons given by the ordinary teachers, for that is a different thing. The latter will, of course, be present at the instructions in chant, and will soon see their way to facilitating the matter, or become apt teachers themselves. In most cases the chant lessons would have to be given only for a time, and the work once inaugurated can be easily carried on with a moderate amount of vigilance to observe the main rules. The practice is always a help, and the method is perpetuated by tradition. Indeed, this last factor is most important, and it is said that the Gregorian as the Palestrina music cannot be self-taught, but must be learned by tradition. These temporary teachers could likewise supply all necessary instruction as regards books to be used, etc. It is evident that this method of introducing practically what is of obligation, as we have just shown, would require some organized action on the part of the Diocesan School Boards or others who have the responsibility of carrying out the Church legislation in this matter. No doubt the members of the "Cecilia Society" could be induced to lend their aid to such a project, and pastors would gladly accept it if the initiative were once made. Children's voices have a freshness about them which adds a peculiar charm to their singing, especially when in harmony with men's voices. Of course, we suppose that they are trained to observe all that this kind of music exacts. If the change be introduced gradually there is no doubt that eventually the most fastidious congregation would prefer this sort of devotion to the diversion of a mixed choir of the modern type. It would save in the end much worriment and expense. Those incessant squabbles, arising out of personal vanity or organized resistance to the voice of the pastor, which have

sometimes caused division in a parish, to the destruction of souls, need not be apprehended. Anyhow, it is the ordinance of the Church, which no one can ignore or violate without dishonoring the cloth he wears. And it is hardly likely that a Catholic congregation will be found which as a whole would not readily co-operate in this work if it be rightly explained to them in a temperate way and acted out with wise moderation, according to the weight of prejudice which may actually exist against it.

READING CIRCLES AND THE CLERGY.

THE dictum of Aristotle, "omnes homines natura sua scire desiderant," which Thomas a Kempis consecrated in higher service, expresses the first, highest, strongest tendency of man's rational nature. With the craving for the end goes the search for the means, and of these in our day none more ready, none more effective than *reading*. The school and the pulpit do much to satisfy the universal thirst for knowledge, and consequently for its instrument; but the influence of the one is limited to a brief period of life, that of the other reaches comparatively few. The press, however, makes its power felt on all and persons of every age. The Philosopher's truism might with some qualification be now made to run: Omnes homines legere desiderant—every one—the boy of budding reason, the man in waning life, maid and matron, the toiler and the idler, servant and master, unlearned and learned—all, everywhere, at home, on the streets, in the public vehicle, show symptoms of the reading fever. If the appetite were always a normal one, well regulated as to degree and object, there could be no better sign of the mental health of society. Unfortunately we know too well how this, as many another human tendency, good in itself, is made to serve the basest passions. The question in these times presses upon every priest, how he can influence the effects of the press in regard to souls committed to his care. The question is broad and merits extended treatment. We purpose here simply to throw out a suggestion. The priest's influence should be felt

I. IN A NEGATIVE WAY—

by combating the spread of bad literature. Here a hint might be taken from one of the rules of a Belgian press

league, whose members bind themselves "*never to purchase liberal, anti-Catholic, or licentious journals,* and in the railroad cars, at the news stands and book stores, to ask for Catholic books and papers, even when they are not actually needed." Though the latter half of the rule has a positive rather than a negative tendency, we quote it here as forming an integral part of the first obligation of the sodality. It suggests, too, a similar clause in another foreign association, whose constituents agree "to patronize when travelling only such hotels as have Catholic papers on file." These rules might with advantage be made the theme of an occasional sermon or lecture—illustrated by the designation of the kind of books and periodicals which Catholics should avoid.

II. POSITIVE WAYS.

Libraries connected with the Sunday school, sodalities, etc., occur at once as general means of putting good reading matter within reach of the people. The establishment of a fund for the purchase of books to be circulated amongst the poor Protestants, etc., is a plan evident and not difficult to inaugurate. But these general methods largely depend for their success on the apt character, the timeliness especially, of the literature circulated. And here it is that difficulties arise. How is a priest, for instance, far away from central bookmarts, to be guided in the selection of what is best in the constant literary advance? Experience has taught him how unsafe it is to trust to the captious catalogue of publishers' notices in choosing books for his own use, to say nothing of such as are to go with his endorsement into the hands of his people. He knows full well that the name of a Catholic firm does not guarantee the safe moral character of its printed stock. To make personal examination—and this necessary careful scrutiny can often for various reasons not be delegated to lay persons—requires a large outlay of time on which in case of many a priest more urgent duties lay claim. Moreover, even where the priest has ample opportunity and time to make his

own selections, pecuniary means to procure them sometimes fail. These difficulties simply mean that individual force accomplishes little. But what cannot be done by a member can be effected by an organism. Hence the need of co-operation: and fortunately for the work of disseminating good literature, competent, zealous associations exist. To look across the ocean, there is the St. Anselm Society,[1] publishing treasures of good reading, mostly doctrinal and spiritual, and at very reasonable rates. In the same country, so noted for its Catholic literary life, is the Catholic Truth Society,[2] ensuring thorough work under the headship of Cardinal Manning. In the Society's late Congress, held at Manchester, one of its members, speaking of books for spiritual reading, remarked: "The old complaint that such books were not to be had unless at exceptional prices has now fallen to the ground, for the Catholic Truth Society's publications are not only abundant, instructive, and edifying, but *cheap*."[3] What is said of this one

[1] St. Anselms Depository, 6 Agar Street, Strand, London.

[2] Catholic Truth Society, 18 West Square, S. E., London.

[3] The remarks of the speaker, Rev. T. Corbishly, are so apposite to the present subject that no apology is needed for making the following extract: "The difficulty rests not so much with the reading as with the readers. With many of them time and convenience are apparently hopelessly wanting, but even a few of this class will snatch odd moments for a glimpse at a spiritual book; many can easily find the leisure, but other literature has greater attractions for them. Hence arises a strong necessity for striving to spread a taste for pious reading. This may be brought about in two ways: first by instructing children and young people generally during their school life—and under school life we must include also convent and college life—as to the importance of daily spiritual reading, such instruction to take a practical form by allotting a few minutes each day to the purpose. This instruction will be supplemented, continued, and enforced from the pulpit; for success depends mainly on the efforts of the priest.—The second method is to bring them to the doors, or even to place them in the hands of the faithful. This may be accomplished, indeed, by church libraries, placed close to the door of the church, the books of which seem incessantly to be calling out: "Tolle, lege."—Or for certain classes of people it may be even more effectually carried out by the formation of small home libraries, consisting of a selection of useful works; such libraries might be formed gradually, as by accumulation of school prizes given with a view to such an object, or might be sold complete, at a figure too high, perhaps, for immediate payment, but payable by weekly or month-

class of books is applicable to all the publications of this society—and they cover doctrinal instruction, Catholic biography, history, poetry, fiction, etc. They are written mostly by skilful hands and come generally in respectable dress; though in some cases we could wish that neatness had been less sacrificed to economy.

The American priest, however, is not obliged to cross the Atlantic to find excellent organized aid in this important function of his ministry, when he has the Columbian Reading Union at home.[1] The aim of this society is to "counteract, wherever prevalent, the indifference shown toward Catholic literature: to suggest ways and means of acquiring a better knowledge of standard authors, and especially of our Catholic writers; and to secure a larger representation of their works on the shelves of public libraries." It accomplishes its end chiefly by the co-operation of reading circles affiliated to it from every quarter, preparing lists of suitable reading matter for the guidance of its individual or organized members. In the make up of these lists it has an eye, especially, though not exclusively, to three classes of readers: 1. Children at home and in school. 2. "Young men whose contact with the great tide of indifference and unbelief," exposes them to so many dangers. 3. "Young ladies who have been graduated from convent schools and academies or other institutions, and require books especially adapted to their plans for self-improvement. That large and intelligent class, too, working in stores, factories, and in domestic service," have their claim on the union duly recognized. A guarantee of the kind of work done by the *Union*, and the promise of its success, is the

ly instalments. Spiritual reading at first may be found uninteresting, and in case of those who have not courage to persevere, books of a more entertaining and practical character, such as the *Lives of the Saints*, will be read with profit, and will lead many a reader to what is purely spiritual. A taste once formed, such reading becomes a pleasure ever increasing, until reading is exchanged for vision in the glory of heaven." —London Tablet, Oct. 19.

[1] Its headquarters are at 415 W. 59th St., N. Y.; also at the office of "The Catholic World," 6 Park Place, N. Y.

fact that its management is under the direction of the very Rev. Augustine F. Hewitt, the editor of the *Catholic World*. But "usus te plura docebit." Here is a sample of the Union's work before us—its first list—comprising historical novels and collateral reference reading matter. It contains five sections. Group A., history of the early Church, giving twenty-one standard novels pertaining to that period, with the leading easily accessible works of general and special reference, judicious and pithy comments and criticisms on the principal novels. Group B. treats similarly the middle ages; group C., later epochs; group D., American History; group E., Russian History; group F., Modern Rome. The reader will be glad and proud to know that there are so many pure romances, giving graphic pictures of the various epochs of Church History, adding to his store of useful knowledge, and elevating instead of tending to lower, as often does the current novel, his standard of moral perfection. Other proofs of the efficiency of the *Union* may be seen in recent numbers of the *Catholic World*. As an instance we would refer to the communication of Mr. Merion M. Snell, a member of the Philosophical and Anthropological Societies of Washington, in the September number.—The writer speaks of reading courses for young men. "I would suggest," he says, "that the reading should consist of certain definite courses, each having unity and completeness in itself, and yet each related to the others by the dominating idea of illustrating the operation of divine truth, and the great social organism, which is its guardian, as the dynamic element in the upward movement of mankind. The greater part of the subjects chosen should be of practical significance in connection with the current life and thought of the world." He draws up an "outline arranged historically of the subjects which, it seems, ought, as far as possible, to be covered in the courses for young men, making an occasional reference to individual books, but more often, especially in the case of the present century, mentioning the names prominent in the epoch or class in question. . . . . However dry

some of the topics may appear to be," he adds, "it would be within the possibilities of skill and loving interest to invest them with such charms that their study will become as delightful as a page of Manzoni." Then follow thirty-three brief points covering the course of reading and corresponding literature alluded to.

From this hasty sketch it is evident what a large amount of good can be accomplished in a parish by establishing Reading Circles and placing them in communication with this central *Union.* The circle may comprise a dozen persons. They meet at the home of one or the other member. A representative sends annually a dollar to *Columbian Reading Union* (Office of the *Catholic World*), and receives in return the periodically prepared list, which will guide the circle in its reading courses.

An additional advantage is gained in the purchase of books, time, trouble, and expense (a liberal discount in proportion to the number and value of the books ordered is allowed) being saved by membership with the union. Of course, in the forming and conducting of these Reading Circles the priest's influence must be felt in some measure, chiefly in the selection of prudent associates and in striving to keep up an enthusiasm, the essential of prolonged, vigorous life. But the interest he may take in these groups will be amply repaid by the educating influence they will exert in the parish and amongst those outside the Church. For, as another correspondent remarks in the *Catholic World* alluded to, "The *Columbian Reading Union* is a step in educating the people. Gentlemen will study your plan and read your books instead of asking their stableman or their cook what the Catholic Church teaches. The Catholic, too, will add imformation to faith, and be able to answer honest inquiry or refute ignorant assertion. He will do more thinking and less fighting for his Church. The parish priest, too, will discover the necessity of assisting the congregation to become better informed, so that greater attention will be given to able discourses." The union is steadily receiving

flattering encomiums from men of sound judgment and of high literary authority. We trust the clergy will extend to it the practical encouragement it so thoroughly deserves.

"S."

Identidem cogitandum est, renuntiasse nos mundo, et tamquam hospites et peregrinos istic interim degere. Amplectamur diem qui assignat singulos domicilio suo: qui nos istinc ereptos et laqueis sæcularibus exsolutos, paradiso restituit et regno cœlesti? Quis non peregre constitutus properaret in patriam regredi? Quis non ad suos navigare festinans, ventum prosperum cupidius optaret, ut velociter caros liceret amplecti? Patriam nostram paradisum computamus, parentes Patriarchas habere jam cœpimus; quid non properamus et currimus ut patriam nostram videre, ut parentes salutare possimus? Magnus illic nos carorum numerus expectat, parentum, fratrum, filiorum copiosa turba desiderat; jam de sua immortalitate secura, et adhuc de nostra salute sollicita. Ad horum conspectum et complexum venire, quanta et illis et nobis in commune lætitia est? Qualis illic cœlestium regnorum voluptas sine timore moriendi, et cum æternitate vivendi? Quam summa et perpetua felicitas?

St. Cyprianus (Tract. de Mortal.).

Præcipua observatione codex Psalmorum dignus est. Singuli quidem libri suam, et propriam suppeditant historiam . . . Psalmorum autem volumen veluti paradisus, in quo sunt omnia genera lignorum plantata . . . . . Præterquam quod auditor ista dicit quæ in universa Scriptura continentur, etiam motus sui animi animadvertere potest, ac deinde secundum ea quæ patitur, formam verborum decerpere; et quid dicendo, agendove morbum illum medicetur, invenit.

St. Athanasius (ad Marcell. epist.).

CASUS MORALIS.

De Confessario Extraneo.

TITIUS, sacerdos, in Europam profecturus, cum jam in eo esset ut navem ascenderet in portu Neo-Eboracensi, cupiens Deo reconciliari, ad proximiorem Ecclesiam pergit, cumque ibi ei occurrisset Pater Carolus, ab illo petit audiri et absolvi. Hæret anceps Pater Carolus, et objicit se esse extraneum, nuper illuc appulsum, absque facultatibus. "Ista nihil sunt,"—respondet Titius,—"sumus enim Neo-Eboraci, et vi privilegii hic vigentis fas tibi est meam confessionem excipere." Quare, soluto dubio, absolvitur et ad navem properat. Titius ad diœcesim Neo-Eboracensem proprie non pertinet, sed putat se posse eodem privilegio gaudere ac Neo-Eboracenses sacerdotes, tum quia, cum ibi moratus fuerit circiter per mensem, existimat se jam acquisivisse quasi-domicilium, tum quia hoc tempore, acceptis ab ordinario facultatibus, multas exceperat confessiones.

UNDE QUÆRITUR:

Quid sit privilegium illud Neo-Eboracense de quo in casu, et utrum potuerit applicari Titio?

Resp.—Privilegium de quo sermo est in casu ita effertur apud Synod. Neo-Eboracensem Quintam, Tit. XIV, n. 157: "Libertatis conscientiæ gratia, concedimus ut omnis sacerdos extraneus, qui in propria diœcesi facultatibus ordinariis præditus cognoscitur, valeat absolvere sacerdotem nostræ Diœcesis, qui in hoc ei confiteri elegerit, ac pariter omnes personas quæ in domo ejus veram habent habitationem." Præter rationem quæ, ut constat ex citatis verbis, desumitur ex libertate conscientiæ, concessio hujus privilegii innititur in

pacto quod quinque illi Episcopi, qui anno 1810 hanc partem vineæ Domini regebant, inter se inierunt, cum statuerunt ut "sacerdotes approbati pro una quavis diœcesi Fœderatæ Americæ facultatibus suis uti possent in vicinis diœcesibus." Pactum istud ad annum 1833 usque perduravit; tunc enim, cum ageretur Concilium Prov. Baltimorense II^dum^ sub III^mo^ archiepiscopo Whitfield, sequenti Decreto fuit revocatum: "Ne vagi, ignoti, pravique sacerdotes sacra aggrediantur munera cum offensione fidelium, revocandas esse facultates, quas communi quodam pacto Episcopi sibi invicem, in conventu anno millesimo octingentesimo decimo habito, largiti sunt, censuerunt Patres: ideoque in posterum neminem ex sacerdotibus, vi illius pacti, posse jurisdictionem exercere, vel sacrum aliquod aggredi munus, absque ordinarii auctoritate." Verum si quis ex prædicta revocatione inferre vellet quamdam condemnationem aut improbationem privilegii Neo-Eboracensis, quia scilicet hodie verificari posset in diœcesi Neo-Eboracensi illud idem incommodum quod anno 1833 Episcopi timebant ex sacerdotibus vagis et ignotis, illatio vana esset et absque ullo fundamento. Ratio est quia per hanc clausulam "qui in propria diœcesi facultatibus ordinariis præditus cognoscitur," quæ apposita est concessioni, removetur omne periculum scandali et fidelium offensionis. Quod si objectio aliqua desumeretur ex restrictionibus quæ apponi solent et debent apud familias religiosas ne singula individua suum eligant confessarium, respondetur nullam dari paritatem, tum propter statum perfectionis ad quam tenentur religiosi, tum propter conditiones vitæ communis. Dicendum igitur est privilegium illud Neo-Eboracense sapienter fuisse concessum et nihil contra ipsum objici posse.

Si autem petas quid proprie importat citata clausula—"qui in propria diœcesi facultatibus ordinariis præditus cognoscitur"—scilicet utrum imprimis cognitio hujusmodi debeat aliunde haberi quam ex testimonio ipsius sacerdotis extranei, respondendum esse videtur sufficere testimonium ipsius sacerdotis. Si aliud enim requireretur, concessio quasi inutilis

evaderet, quia, paucis tantum casibus exceptis, vix posset cognitio ista aliunde procurari.—Præterea quamvis facile intelligatur quid veniat nomine *facultatum ordinariarum*, quæri posset utrum in citata clausula comprehendantur sacerdotes regulares qui in locis ubi degunt possunt quidem excipere confessiones suorum, sed non illas sæcularium, quæcumque tandem sit causa cur non adhuc ipsis communicata fuerit approbatio Ordinarii. Huic autem quæstioni existimo respondendum esse affirmative ; nam etsi sequi videatur ipsos non comprehendi, si materialis cortex verborum attendatur, contrarium sane dicendum est si præ oculis habeatur spiritus et ratio concessionis. Neque dicas verba legis magis esse attendenda quam spiritum ; nam hoc forte verum est cum verba sunt clarissima, et casum aliquem particularem positive attingunt, non autem cum erga illum quasi negative se habent. Porro ad quæstionem præsentem quod spectat, potius dicendum est prædictos sacerdotes regulares *non aperte includi* in verbis concessionis, quam ipsos proprie *excludi ;* et si aliunde attendatur "favores esse ampliandos," plane sequitur datam solutionem non esse improbabilem.

Cognita existentia privilegii, ejusque rationabili concessione vindicata, inquirendum nunc remanet utrum applicari possit Titio sacerdoti. Porro certe tenendum est ipsi non posse applicari, quia desunt necessariæ conditiones, tum ex parte pœnitentis, tum etiam forte ex parte confessarii. Etenim conditio omnino necessaria ex parte pœnitentis est, ut ipse sit sacerdos Neo-Eboracensis, prouti referunt ipsissima verba concessionis. Atqui sacerdos qui acquisivit tantum quasi-domicilium (supponendo nunc esse verum Titium illud acquisivisse) jam per hoc non evadit sacerdos Neo-Eboracensis. Ergo, etc.—Immo ipsum perfectum domicilium per se solum ad hoc non sufficit, sed præterea requiritur canonica incardinatio, seu acceptatio permanens facta ab Ordinario loci, ita ut sacerdos ita acceptatus vere dici possit cooptatus inter clerum diœcesanum.—Neque plus valet ad hanc incardinationem probandam usus facultatum ab Ordinario loci ad

tempus aut etiam *indeterminate* concessus, prouti ex Jure Canonico colligitur et ex quotidiana praxi nostrorum Episcoporum confirmatur. Duo enim ista, scilicet esse cooptatum inter clerum diœcesanum, et gaudere facultatibus audiendi confessiones, etiam modo permanenti, non sunt intime et necessario colligata, et sicut primum existere potest absque altero, ita alterum absque primo.—Præterea etiam ex parte confessarii forte deest necessaria conditio, nam dicitur in casu Patrem Carolum esse absque facultatibus. Quod si hoc significet ipsum non gaudere ordinariis facultatibus dari solitis in sua diœcesi, scilicet ipsum non esse approbatum, si sit sæcularis, et si regularis, ipsum non habere jurisdictionem ad suorum confessiones excipiendas, quacumque tandem de causa utrumque proveniat, certe Pater Carolus non potest nunc Titium valide absolvere.

Cf. Synod. Diœces. Neo-Ebor. V. Tit. xiv., n. 157.—Conc. Plen. Balt. II., n. 118.—Conc. Prov. Balt. II., n. 10.—Art. eccl. disciplinæ quos, etc., n. I.—Conc. Plen. Balt. III., n. 62 et seqq.

A. SABETTI, S. J.

CELEBRATION OF PATRONAL AND TITULAR FEASTS.

THE Second Plenary Council of Baltimore decreed (n. 384) that the Patronal Feasts of all churches, both those that are only blessed as well as those that are consecrated, should henceforth be duly celebrated. This law, like many others, was intended to bring the Church in the United States into conformity with the ancient and universal observance in Catholic countries, of the Patron and Titular feasts of places and churches. The statutes of nearly every diocese in the U. S. especially urged the carrying out this law, and in many churches the feast of the Patron or Titular was celebrated by the clergy attached. Yet the difficulty of gathering the people for the solemnization of feasts which were hitherto unknown, as well as the strange negative force of desuetude, remain causes why the law has not to this day been universally observed, not only by the celebration in the churches, but also in regard to the recitation of the Office by the clergy who, according to the teaching of theologians, are bound *sub gravi* to conform their canonical prayers to the changes occasioned by the occurrence of their Patronal feasts and of the Dedication of their churches. To facilitate the fulfilment of this unquestionable duty, we shall first explain the Rubrics which govern the celebration of Patron feasts and Titularies, together with their Octaves, and shall continue to publish each month the order for the Mass and Office of the principal Titular feasts which priests in the United States may have to solemnize.

I. WHAT IS MEANT BY PATRONS AND TITULARS.

There are in the liturgical language two kinds of Patrons, viz., the Patrons of places and the Patrons of churches. The former keep more strictly the name of Patrons, the latter being more properly called the Titulars or Titles of the churches which bear their name. [1]

The Patron of a place is the Saint who is honored as the special protector of a locality, such as a country, a state, or a town; the Patron or

[1] These explanations and the following are almost entirely borrowed from the Quæstiones in *Rubricas Breviarii et Missalis*, *Pustet*, 1887.

the Title of a church the person or the mystery to which a church edifice has been dedicated. Consequently the Patron of a place concerns the whole clergy and people who live within his territory; the Titular concerns directly only the church that bears his name and the clergy who minister in it. There may be Patrons of places who have no church dedicated to them, but there is no Titular without a church.

The feast of the Patron Saint of a place is by right a "festum fori," that is, it is a feast of obligation for the people, while the feast of the Titular is only a "festum chori," in his church. There are also many more rules to be followed for the election of a Patron than for that of a Titular. *See De Herdt*, III., n. 120.

II. HOW THE FEAST OF PATRONS IS CELEBRATED.

The feast of the Patron Saint of a place is, according to common law, to be solemnized as a feast of obligation by all the inhabitants of the locality, and the clergy are bound to observe it as a double of first class, the secular priest with an Octave, the regulars without it. But to have a right to such a celebration the Saint must really be the principal Patron of the city, town, or village where he is to be thus honored, or of the province, state, or country of which he has been elected the celestial protector. Of such Patrons there are but few in the United States. The B. V. Mary, under her title of Immaculate Conception, was chosen as the principal Patron Saint of the republic by the Fathers of the Sixth Provincial Council of Baltimore, in 1846, their choice being confirmed by the Holy See, which thus supplied what might have been wanting in the mode of election, and this Patronal feast was made of precept by the Plenary Council of 1866. What other Patron Saints may have been constituted in cities, towns, or villages of the country will be better known to those who live in such localities.

Should there be other local Patrons besides the principal one of the country and the principal one of the locality, they are to be celebrated by a feast of double major rite without an Octave.

There are many places that have no special Patron, but there are no churches that have no Title. The rules, therefore, of the Mass and Office of the Titular are a matter of practical importance for nearly every priest in the land. Most of the clergy who are obliged to the canonical hours, even if not on account of the consecration of their church, or that of the cathedral, will still have to change their Ordo, perhaps twice in the year in consequence of their Titular feast or feasts and that of the cathedral, for

the space, possibly, of several weeks. Hence the importance of the following notes concerning the due solemnization of Titulars. The anniversary of the dedication of churches is to be celebrated by a similar feast of the first class with an Octave. Of this we shall treat at another time.

The feast of the Titular of their own church, but not of oratories or chapels, must be solemnized as a double of the first class with an Octave by all the priests who are in the strict sense in the service of that church, such as rectors, assistant priests, and other sacred ministers of the church. The feast, likewise, of the cathedral of the diocese must be celebrated with the same rite by all the secular priests of the diocese, but by the regulars as a first-class double only, without the Octave. Priests who attend other churches besides that which is considered as their parochial or quasi-parochial church, such as mission churches in this country, may indeed solemnize the feast of the Titulars of those churches by celebrating in them solemnly divine service on the days of these Patrons, but they need not and should not say their Office as of Titulars (S. C. R. 12. Febr. 1883), probably for the reason that such churches are to be considered as public oratories only, at least in this respect. Should it happen that a church has more than one Titular, these may have their solemnity per modum unius, as, v. g., SS. John and Paul, SS. Fabian and Sebastian, or even, if they were not jointly elected as Patrons, have each their solemn feast with an Octave. But where, of the several Saints who are mentioned together in the calendar or martyrology, one only has been chosen as the Titular, his feast alone is celebrated, and that of his companions, if they had at least a semidouble rite, is permanently transferred to the first free day as a semidouble, and even as a double, if in their own place they were of first or second class.

Churches dedicated to a mystery of the Saviour, which bear no liturgical name, such as "Emmanuel," have their Titular feast on the 6th of August, festival of the Transfiguration. Those which are dedicated to the B. V. Mary, without the addition of one of her liturgical titles, v. g., St. Mary's, Our Lady of the Lake, etc., celebrate their Patronal feast on the 15th of August, the Assumption of the B. Virgin.

III. COMMEMORATION OF THE PATRON IN THE OFFICE.

It is prescribed by the Rubrics that the commemoration of the Patron or Title of the church should be made among the suffrages of the Saints or common commemorations. This means that the Antiphons of the

Magnificat and of the Benedictus with their respective Versicles, and the prayer of the Titular, are to be recited on semidoubles, etc., whenever these commemorations are to be said. Should, however, the Titular have been commemorated already, as, v. g., St. Joseph, St. Peter, or St. Paul, this suffrage is omitted. Its place depends on its dignity, the order of which is as follows: 1. the feasts of the Lord (God, Holy Ghost, Christ, etc.); 2. those of the Blessed Virgin; 3. those of the Angels; 4. those of St. John the Baptist; 5. those of St. Joseph; 6. those of the Apostles and Evangelists; after which come all of the same class, Martyrs, Confessors, Virgins, and non-Virgins. Thus the Title of St. Michael would have precedence over St. Joseph, that of an Apostle would follow the SS. Peter and Paul, but precede the suffrage for peace.

None other but the clerics who are strictly attached to the church bearing the Title, such as the rector and assistants, are bound or allowed to recite this commemoration. Should a priest or a cleric who is not thus attached to a church live in a place that has a local Patron, he might make the commemoration of the same, although he is at liberty to omit it (De Herdt, II. n. 369). Only one Patron is to be commemorated, except where several are jointly honored, as the SS. Fabian and Sebastian, Cosmas and Damian, etc.

IV.—HOW TO ARRANGE THE OCTAVE OF A PATRON.

It would be impossible to give here the Octave of every Title or Patron Saint to whom churches may have been dedicated in the United States. We shall consequently select those Saints who represent a number of churches. Besides being available for the many priests who minister in them, these Octaves will serve as models for others that cannot be found made out ready for use.

With the exception of a few days of the liturgical year, which may offer difficulties that it would be hard for any but a rubricist to solve, the construction of an Octave requires only a careful perusal of some pages of a book like the "Quæstiones in Rubricas," especially on the occurrence and concurrence of Offices, on Octaves and commemorations. Bearing in mind the rules which are given there, he who arranges the Octave of a Titular will first examine on what day the feast of the Title occurs, and whether or not its celebration is to be transferred on account of another office which may claim precedence by reason of its greater dignity or necessity. The proper day to celebrate the Titular, if a mystery, is the

day on which the Church honors it, as the Resurrection on Easter Sunday, St. Joseph on the 19th. of March, etc. Should there be no fixed days in the directory, the proper day is that on which the Titular is mentioned in the martyrology, and if twice mentioned there, the day of the death, "natalis," unless an established custom should have given it another date. Such a custom may be kept.

The day of the feast itself is a double of first class, which gives way only to Sundays of first class, to privileged ferials, and to any other double of first class that is of superior or equal rite or dignity.

The Octave day itself is a double, taking precedence over major doubles and inferior offices, and being commemorated if it happens to be impeded by a higher or other office which may not be transferred or omitted. The days within the Octave are semidoubles, yielding only to a double office and per se to all semidoubles, except the votive offices, over which as well as over inferior offices they take precedence. If impeded, they are commemorated, except on doubles of first and second class. The privileged octaves, however, that is, those of Easter, Pentecost, Epiphany, Corpus Christi, and Christmas, have the right to a commemoration on any occurrent feast.

V.—WHERE TO FIND THE OFFICE OF THE TITULAR.

There is no difficulty in finding the entire Office of Titulars who have their regular place in the Calendar as feasts of first or second class with an Octave, as, v. g., the Epiphany, St. Lawrence, and others, since their Office as Titulars does not change from the manner given in the Breviary, except possibly in rite or class. But such is not the case with Titles that have no Octave in the general calendar.

The priest who has to say their office must very often entirely change the order given in the Diocesan calendar. Some parts of it, as the invitatorium, the hymns, antiphons, and psalms, are of course the same every day of the Octave on which the Titular's office is said, that is, these parts are proper, if given as such in the Breviary ; common, if the Breviary assigns the common, or if the Titular is not particularly mentioned in the Breviary. But the lessons frequently vary during the Octave. Which lessons should consequently be read, and where can they be found?

As the feast of the Title is of first class, the lessons of the Scripture for the first Nocturn are either proper, as given in the Breviary, or of the com-

mon of Saints. The latter being generally twofold, as, v. g., "De virginibus" and "Confitebor" for virgins, those should be selected which agree in their order of first or second with the corresponding number assigned for the third Nocturn. The lessons of the second and of the third Nocturn are likewise read as assigned for the feast in the Breviary, and if the Titular has no Office, proper or common, in the calendar, the lessons should be taken from the common, either in the first or second place, but so as to make the homily of the third agree with the gospel of the Mass. It is the latter, consequently, which may be said to direct the selection of the lessons and also of the prayer to be recited in the Mass and in the Office. Thus, supposing the Titular of a church to be St. William, M. P., this Patron having no proper Office, the lessons of the first Nocturn are "A Mileto". For the second Nocturn there is a choice between two sets of lessons. Should you have selected the second Mass, "Sacerdotes Dei," you will have to say the lessons in the second Nocturn "Principes" and in the third "Quia Dominus." The prayer in this case will be "Deus qui nos beati Gulielmi, etc.," all of which are given for a martyr pontiff *secundo loco.*

For the days of the Octave the lessons of the first Nocturn are of the current Scripture, if there are any indicated for that day; if not, as on ember days, vigils, and others, the lessons are taken from the common of Saints, as on the feast itself. For the other Nocturns it is best to use the Octavarium Romanum (Pustet, 1883), which, with the approval of the S. Congregation of Rites, gives special lessons for the principal feasts of the year that may be the Titulars of churches, as, v. g., the H. Trinity, the H. Cross, the B. V. Mary, H. H. Angels, the Apostles, and some others, to which are added suitable common lessons for the feasts that have no particular mention in it, such as those of martyrs, confessors, virgins, and non-virgins.

Priests who have not this Octavarium are not bound to procure one. They can fulfil their obligation by reciting the lessons of the common, to which the Titular belongs. Yet, in order that a priest thus celebrating the Octave may not have to read over every day the same lessons, he is recommended to vary the second Nocturn each day on which the office of the Octave is said by reciting the proper lessons, if there be any, on the feast itself, and if there be no proper, De Communi primo loco on the feast, and then alternating with De Communi secundo loco until the Octave-day, on which the proper lessons, if there be any, should again be re-

cited. There is no such latitude of alternation in the third Nocturn, because the homily would disagree with the gospel of the Mass. If proper lessons be wanting, and no Octavarium is at hand, the same lessons De Communi must be repeated in every office of the Octave.

For the day of the Octave the lessons of the first Nocturn are of the occurrent Scripture, unless otherwise indicated, as on the Octave of the Assumption, and of the Common on days that have no occurrent Scripture, as the emberdays and days in Lent; those of the second Nocturn, if not proper, are read from the Common either in the Octavarium or in the Breviary, according to the order described for the days within the Octave; those of the third Nocturn are the same as on the day of the feast.

The prayer of the Office, if not proper, is also selected from the Common, taking, as was said above, the prayer which corresponds to the lessons of the Nocturns, according as they are chosen either from the first or second place.

We shall now proceed to construct some of the principal Octaves of Titulars that have to be solemnized in the greater number of churches throughout the United States, taking account of both the *Baltimore* and the *Roman* Ordos.

ORDO OF PATRONAL AND TITULAR FEASTS.

CHURCH OF THE EPIPHANY.

Jan. 6, Fer. 2. *Alb.* Epiphania D. N. J. C. Dupl. I. cl. cum. Oct. privileg.

Omnia ut in Calend. Baltimorensi et Romano per totam octavam.

CHURCH OF THE HOLY NAME OF JESUS.

18, Sabb. Vesp. de seq. in pr. loco. Nulla commemoratio.—Conclus. hymn. per totam oct. *Jesu tibi sit gloria.*

Pro Clero Romano, idem.

19, Dom. II. post Epiph. *Alb.* Festum SS. Nominis Jesu. Dupl. I. cl. cum Oct. off. propr. 9. Lect. de hom. et com. Dom. in Laud.—Missa propr. c. Gl., 2 or. Dom. Cred. Præf. Nat. Dom. et Evg. Dom. in fine.—In 2 Vesp. com. seq. (or. pr.) et Dom. *Pro Clero Romano,* omnia ut supra.

20, Fer. 2. *Rub.* SS. Fab. et Sebast. M. M. Dupl. off. plur. Mart. et pr. loc. Lectt. 1 Noct. Incipit Ep. B. Pauli ad Corinth.

ex heri. com. Oct. in Laud. et Miss. Gl. Cr. Præf. Nat.—Vesp. a cap. de seq. com. præc. et Oct.

Pro Clero Romano, omnia ut supra.

21, Fer. 3. *Rub.* S. Agnetis V. M. Dupl. Off. pr. com. oct. in Laud. et Miss. Gl. Cr. Præf. Nat.—In 2 Vesp. com. seq. (or pr.) et Oct.

Pro Clero Romano, omnia ut supra. Vesp. a cap. de seq. com. præc. et Oct.

22, Fer. 4. *Rub.* SS. Vincentii et Anastasii M. M. Semid. ut in calend. sed omitt. Suffrag. et prec. Miss. c. Gl. Cr. 2 or. Oct. 3. B. M. V. *Deus qui salutis.* Præf. Nat. Vesp. de seq. in pr. loc. com. præc. Oct. et S. Emerent. V. M. (or. Indulgentiam) Non est concessa com. S. Joseph.

Pro Clero Romano, ut in calend., sed cum Cr. in Missa et com. Oct. in Laud. et Missa, Præf. Nat. Vesp. de seq. in pr. loco. Com. S. Joseph, præc. Oct. et S. Emerent. V. M. (or. pr.).

23, Fer. 5. *Alb. Desponsatio B. M. V.* Dupl. maj. Off. pr. 9. Lect. et com. S. V. post. com. Oct. in Laud. et Missa pr. cum Gl. Cr. et Præf. B. M. V. *Et Te in Desponsatione.* In. 2. Vesp. com. seq. (or. *Infirmitatem*) et Oct.

Pro Clero Romano, ut in calend. cum com. Oct. post com. S. Joseph in Laud. et Miss. In 2. Vesp. com. S. Joseph, seq. et Oct.

24, Fer. 6. *Rub.* S. Timothei Ep. M. Dupl. Off. un. Mart. et pr. loc. Missa (*Statuit* Ep. pr.) cum Gl. Cr. et com. Oct. Præf. Nat. Vesp. de seq. in pr. loc. Com. S. Petri ibid. præc. et Oct.

Pro Clero Romano, omnia ut supra.

25, Sabb. *Alb. Conversio S. Pauli Ap.* Dupl. maj. ut in calend. cum com. Oct. post com. S. Petri, Præf. Ap. In 2. Vesp. de seq. (ut in 1. Vesp. festi.) Com. præc. S. Petri, S. Polycarp. (or. *Deus qui nos*) et Dom. 3. p. Epiph. (or. pr.)

Pro Clero Romano, omnia ut supra.

26, *Dom.* 3 p. Epiph. *Alb.* Oct. SS. Nominis Jesu, Dupl. Off. pr. ut in festo. Lectt. 1. Noct. Incip. Ep. B. Pauli ad Galatas. 9. lect. de hom. Dom. et com. S. Mart. et Dom. in Laud. et Missa cum Gl. Cr. Præf. Nat. et Evg. Dom. in fine. Vesp. de Oct. Com. seq. S. Polyc. et Dom.

Pro Clero Romano, Off. et Missa ut supra. Vesp. de Oct. com. seq. (or. Da, quæsumus) S. Polyc. et Dom.

CHURCH OF ST. AGNES.

Jan. 20, Fer. 2. Vesp. de seq. Nulla commem.

Pro Clero Romano, omnia ut supra.

21, Fer. 3. *Rub.* S. Agnet. V. M. Dupl. 1. cl. cum Oct. Off. pr. Miss. pr. cum Gl. Cr. Præf. com. In 2. Vesp. Com. seq. (or. pr.)

Pro Clero Romano, omnia ut supra.

22, Fer. 4. SS. Vincentii et Anastasii, Mart. Semid. Off. plur. Mart. et pr. loco. Omittunt. Suffrag. et Prec. Missa *Intret* or. pr. cum Gl. Cr. Com. Oct. in Laud. et Missa. 3. or. de B. M. V. (*Deus qui salutis*). Vesp. de seq. in pr. loco. Com. præc. Oct. et S. Emerent. V. M. (or. Indulgentiam). Non est concessa Com. S. Joseph.—Mon. 9: *Jesu, tibi sit gloria.*

Pro Clero Romano, Rub. SS. Vinc. et Anast. Mart. Dupl. ut supra, nisi quod omittat. 3. Or. Vesp. de seq. in pr. loco. Com. S. Joseph, præc. Oct. et S. Emerent. V. M. (or. pr.) Mon. 9: *Jesu, tibi sit gloria.*

23, Fer. 5. *Alb. Desponsatio B. M. V.* Dupl. maj. Off. pr. 9. Lect. S. V. post com. Oct. in Laud. et Missa pr. cum Gl. Cr. et Præf. B. M. V. *Et Te in Desponsatione.* In 2 Vesp. com. seq. (Or. *Infirmitatem*) et Oct.

Pro Clero Romano, ut in Calend. cum com. Oct. post com. S. Joseph in Laud. et Missa. In 2. Vesp. Com. S. Joseph, seq. et Oct.

24, Fer. 6. *Rub.* S. Timothei, Ep. Mart. Dupl. Off. un. Mart. et pr. loco Missa. (*Statuit* Ep. pr.) Cum Gl. Cr. et Com. Oct. Vesp. de seq. in pr. loco. Com. S. Petri ibid. præc. et Oct.

Pro Clero Romano, omnia ut supra.

25, Sabb. *Alb. Conversio S. Pauli Ap.* Dupl. maj. ut in Calend. cum Com. Oct. post Com. S. Petri. Præf. Ap. In 2 Vesp. com. S. Petri, seq. (or *Deus qui nos.*) Dom. 3. p. Epiph. (or pr.) et Oct.

Pro Clero Romano, omnia ut supra.

26, ✠ *Dom.* 3. *Epiph. Rub.* S. Polycarpi, Ep. M. Dupl. Off. un. Mart. et pr. loco. Lectt. 1. Noct. Incip. Ep. B. Pauli ad Galat. 9. Lect. de hom. et com. Dom. et Oct. in Laud. et Miss. pr. cum

Gl. Cr. Præf. Trinit. et Evg. Dom. in fine. Vesp. a cap. de seq. m. t. v. (Ant. *O Doctor . . . Chrysostome* or. pr.) Com. præc. Dom. et Oct.

Pro Clero Romano, Off. et Miss. ut supra. Vesp. a cap. de seq. (or *Da, quæsumus.*) com. præc. Dom et Oct.

27, Fer. 2. *Alb.* S. Joannis Chrysost. Ep. C. D. Dupl. Off. C. P. m. t. v. et pr. loc. Miss. pr. cum Gl. et Cr. com. Oct. in Laud. et Miss. Vesp. a cap. de seq. (Ant. ad Magn. *Stans a dextris* or. ex festo S. Agn. secundo per tot. Off.) com. præc. (*O Doctor.*)

Pro Clero Romano, ut in Calend. cum com. Oct. in Laud. et Miss. Gl. Cr. Vesp. a cap. de seq. ut supra com. præc. (Ant. *Dum esset.*)

28, Fer. 3. *Rub.* Oct. S. Agnet. V. M. Dupl. Lectt. 1. Noct. de Script. occ. In 2. Noct. 1. Lect. Beata Agnes (hujus diei.) 2 et 3 de communi *Quoniam hodie.* 3. Noct. ut in fest. Miss. ut in festo except or. *Deus, qui hujus diei,* cum Gl. Cr. Vesp. a cap. de seq. m. t. v. (Ant. ad Magn. *O Doctor* or. pr.) Com. præc.

Pro Clero Romano, omnia ut supra.

29, Fer. 4. *Alb.* S. Francisci Sal. Ep. C. D. Dupl. Off. C. P. m. t. v. et pr. loc. Lect. 1 Noct. *Sapientiam* (ex noviss. Decr.) 2 et 3. Noct. pr. Miss. (In medio) Gl. Cr.—In 2. Vesp com. seq.

Pro Clero Romano, ut in Calend.

30. Fer. 5. *Rub.* S. Martinæ V. M. Semid. ut in Calend. except. 1 Noct. Incip. Ep. B. Paul Ap. ad Ephes. ex hest. Lect.

Pro Clero Romano, ut in Calend.

31, Fer. 6. *Alb.* S. Petri Nolasci C. Dupl. ut in Calend. except. Lectt. 1 Noct. de Script. Oct.

Pro Clero Romano, omnia ut supra.

Feb. 1, abb. *Rub.* S. Ignatii Ep. M. Dupl. Off. un. Mart. et pr. loc. Lectt. 1. Noct. de Dom. 4. Epiph. antic. incip. Ep. B. Paul. Ap. ad Philipp. 9. Lect. de hom. ejusd. Dom. et ejus com. in Laud. et Miss. pr. cum Gl. et Evg. Dom. 4. antic. in fine.

Pro Clero Romano, omnia ut supra. (Reliquæ Epistolæ S. Pauli hoc anno omittuntur.)

Festum S. Joan. Chrys. Ep. C. Doct. Dupl. pro Clero Romano fixum 28 Jan. perpetuo mutandum est in diem primam liberam, quæ si nunc primum seligatur, erit 28 Februarii; sed hoc anno erit transferendum ad 3 Mart.

CHURCH OF ST. FRANCIS DE SALES.

Jan. 28, Fer. 3. *Alb.* Vesp. de seq. m. t. v. (Ant. ad Magn. *O Doctor* or. pr.) Nulla com.

Pro Clero Romano, idem.

29, Fer. 4. *Alb.* S. Francisc. Sales. Ep. C. D. Dupl. 1. cl. cum Oct. Off. C. P. m. t. v. et pr. loc. Lectt. 1. Noct. *Sapientiam* 2. et. 3. Noct. pr. in Additam. vel noviss. Breviar. Miss. *In medio* or. pr. cum Gl. et Cr. In. 2. Vesp. (Ant. ad. Magn. *O Doctor*) com. seq.

Pro Clero Romano, omnia ut supra.

30, Fer. 5. *Rub.* S. Martinæ et 2 V. M. Semid. Off. V. M. et pr. loc. Hymni pr. Lectt. 1. Noct. Incip. Ep. B. Paul. ad Philipp. (de Dom. 4. p. Epiph. anticip. 3. Incip. Ep. B. Paul. ad Coloss. (de. fer. 3: p. Dom. 4. p. Ep. antic.) *sed pro iis qui Off. vot. utunt.* Lectt. 1 Noct. Incip. Ep. B. Paul. ad Ephes. ex. heri. Omitt. *Suff.* et *prec.* Com. Oct. in Laud. Miss. *Loquebar* cum. Gl. 2. or. Oct. 3. B. M. V. *Deus qui salutis.* Cr. Vesp. de seq. (or. pr.) Com. præc. et Oct.

Pro Clero Romano, Alb. S. Felicis. IV. Pap. C. Dupl. Off. C. P. et pr. loc. Lectt. 1. Noct. Incip. Ep. B. Paul. ad Ephes. ex. heri Com. Oct. in. Laud. Miss. *Sacerdotes* cum Gl. et Cr. Vesp. a cap. de seq. m. t. v. (or. pr.) Com. præc. (Ant. *Dum esset*) et Oct.

31, Fer. 6. *Alb.* S. Petri Nolasci Conf. Dupl. Off. C. non P. m. t. v. et pr. loc. Lectt. 1. Noct. Incip. Ep. 1. B. P. ad Thessal. (de fer. 5. post. Dom. 4. p. Epiph. antic.) (*sed pro iis qui Off. Vot. utunt.* de Script. occ.) Com. Oct. in Laud. Missa (*Justus.* or. pr.) cum Gl. et Cr. Vesp. a cap. de seq. (or. *Infirmitatem.*) Com. præc. et Oct.

Pro Clero Romano, omnia ut supra ; Lectt. 1. Noct. de Script. occ.

Feb. 1, Sabb. *Rub.* S. Ignatii Ep. M. Dupl. Off. un. Mart. et pr. loc. Lectt. 1. Noct Incip. Ep. 2. B. P. ad Thessal. (e Sabb. post Dom. 4. antic.) Com. Oct. in Laud. et Miss. pr. cum Gl. et Cr. sed pro iis qui Off. Vot. utunt. Lectt. 1. Noct. Incip. Ep. B. P. ad Philipp. de Dom. 4. antic. 9. Lect de hom. ejusd. Dom. et ejus Com. in Laud. et Miss. post com. Oct. cum Gl. Cr.

et Evg. Dom. antic. in fine.—In 2. Vesp. com. Dom. Septuag. et Oct. Quoad *Alleluia*, vd. Calend.

Pro Clero Romano, omnia ut supra pro iis qui Off. Vot. utuntur.

2, *Dom.* in Septuag. 2. cl. *Viol.* de Dom. Semid. Off. ut in Psalt. et pro loc. Lectt. 1. Noct. Incip. lib. Genesis. Dicit. 9. respons. In Laud. com. Oct. Omitt. *Suff.* et *prec.* Miss. de Dom. pr. sine Gl. cum com. Oct. sine 3. or. Cr. Præf. Trinit. et Bened. Domino in fine. Vesp. de seq. in pr. loc. Com. Dom. *tant.*—Mon. 9: *Jesu, tibi sit gloria.*

Pro Clero Romano, ut supra. In Vesp. com. S. Dionys. Pap. C. (or. *Da, quæsumus*) et Dom. *tant.*—Mon. 9: *Jesu, tibi sit gloria.* De S. Dionys. pro Clero Rom. hoc anno fit ut simplex.

A Complet. Incip. Ant. *Ave Regina cœlorum.*

3, Fer. 2 *Alb.* PURIFICATIO B. M. V. Dupl. 2. cl. (fuit heri) Off. pr. 9. Lect. et com. *tant.* S. Blasii. in Laud. Miss. pr. cum Gl. (2. or. in Miss. priv. S. Blasii) Tract. Cr. et præf. Nativ. In 2. Vesp. com. seq. (or. pr.) *tant.*

Pro Clero Romano, PURIFICATIO B. M. V. Dupl. 2. cl. Off. pr. 9. Lect. (tantum una) de S. Dionys. et ejus com. et S. Blasii in Laud. Miss. pr. cum Gl. 2. or. S. Dionys. (3. in priv. S. Blas.) Tract. Cr. et præf. Nativ. in 2. Vesp. com. seq. in pr. loc. et. S. Andreæ Corsin. Ep. C. (or. pr.) et S. Dionys. (Ant. *Dum esset*) *tant.*

De S. Andr. *pro Clero Romano* hoc anno fit ut simplex.

4, Fer. 3. *Alb.* S. Andreæ Corsini Ep. C. Dupl. Off. C. P. m. t. v. et pr. loc. Com. Oct. in Laud. et Miss. (*Statuit* or. pr.) cum Gl. Cr. Vesp. a cap. de seq. ut in 1. Vesp. festi. Com. præc. et S. Phil. a Jesu. Mart. *De hoc fit ut simplex.*

Pro Clero Romano, Rub. Fest. Orat. D. N. J. C. Dupl. maj. Off. pr. 9. Lect. (e 3. fit una) et com. S. Mart. et Oct. ut in 1. Vesp. festi et. S. Mart. *De hoc fit ut simplex.*

5, Fer. 4. *Alb.* Oct. S. Franc. Sales. C. P. D. Dupl. Lectt. 1. Noct de Script. occ. 2. Noct. ut in Octavar. de Doctor. vel de commun. Doct. 3. Noct. ut in Octav. vel. in die festo. 3. Lectt. (e 3. fit una) et com. Mart. in Laud. et Missa (*In medio*) Gl. Cr. Vesp. a cap. de seq. Com præc. S. Philip. et S. Dorotheæ V. M. (or. *Indulgentiam.*)

Pro Clero Romano, ut supra. Vesp. a cap. de seq. (or. pr.) Com.

præc. S. Philip. et S. Dorotheæ, V. M. (Ant. et Vers. e Laud. or. *Indulgentiam*).

These Octaves have been given in full, so as to serve as models for other special Titular feasts not here mentioned. We shall continue to give *each month* the Ordo for the more common Patronal or Titular feasts to be celebrated in the United States, indicating the changes which shall have to be made in the regular Baltimore and Roman Directories.

H. GABRIELS.

CONFERENCE.

Bridgetine Indulgences.

Qu. Does the faculty given to priests in the United States, of blessing Rosaries, " Benedicendi coronas precatorias, etc.," include the power of imparting to them the Bridgetine Indulgences?

If not, then from whom can such a power be obtained? Indeed, it causes astonishment to the laity when we tell them that, if they want their beads indulgenced with the above indulgences, they will have to go to Father so and so, as we have not such a power. Would it not save our people a great deal of expense and trouble, and also ourselves not a little humiliation, if all priests had the power of imparting the above Indulgences, and likewise of investing persons with the different kinds of scapulars?

Resp. With us in the U. States the faculty "*Benedicendi coronas precatorias, etc.*" (Extraord. 9), includes the power of imparting the Bridgetine Indulgence, according to an express declaration made by the Secretary of the S. C. de Propaganda Fide to the then Bishop of Natchez, the Most Rev. Elder, and which is cited in the Commentarium in Facultates Apostolicas by the late Fr. Konings under date of 26 June, 1877. (Cf. op. cit., n. 140). [1]

[1] Desiring to have the original Document, for the greater assurance of our readers we applied to the chancery of Natchez, and through courtesy of the Very Rev. Theo. Meerschært, V. G., obtained the letter of Cardinal Franchi interpreting the above-mentioned faculty. It will be noticed that the date is not 26 June, as cited, but 26 January. We give the portion of the letter which has reference to the matter :

" Riguardo finalmente al dubbio esposto sulla facoltà di benedire corone, debbo che fra le indulgenze annesse a tale benedizione vi sono comprese anche quelle

By reason of this apostolic faculty it is not obligatory to use the formula found in the Rituals for blessing the Bridgetine Rosaries. It is sufficient to make the sign of the cross over the beads, and to have the intention of blessing and imparting the particular Indulgences to them. (*Vide* Maurel, Die Ablæsse, edit. Beringer, 1887).

Priests who do not enjoy the faculty (Extraord. c. 9) can obtain the Bridgetine privilege by applying to the superior general of the Canons Regular SS. Salvatoris, who live at the church S. Pietro in Vincoli, Rome.

As to the fact that privileges like the above, and that of investing in the different kinds of scapulars, are restricted to certain religious communities, it need not surprise or scandalize us, if we remember that privileges are not necessities. In the first place, there are ample indulgences at the command of every priest, and the fact that people demand indulgences which happen to be popular in one place, and to which they have a certain attachment, is no reason why they should find them everywhere else. This, of course, must be explained to them. Generally, too, as in this very case, the Bishops provide such privileges for the secular clergy as they are likely to need by reason of the traditions and habitual devotions of the people. But there are and must always be local and personal privileges of this kind, as if persons visit a particular church or shrine on some particular day. Thus also the religious communities represented by the different scapulars have a natural right to restrict the privileges attached to the wearing of their garment (the scapular) and to impart themselves the special graces connected with membership in their community; for this is what the scapulars really mean. The revocation of the general privilege of investing with the five scapulars has had its reason, no doubt,

dette di S. Brigida, come rilevasi dal foglio menzionato al No. 9 della formola C."
Roma, dalla Propaganda, 26 Gennajo 1877.

Affmo come Fratello
Aless. Card. FRANCHI, *Pref.*

mainly in the fact that it was no longer considered a great privilege, and hence not sufficiently valued by those who were recipients of the favor. By making the obtaining of it more difficult, reverence and greater fruit in the use of it would be secured, and the danger that people who wear a sacred object consider themselves as if sacred by that reason alone is lessened. That the religious possess generally more privileges of this kind than the secular clergy is natural enough. They need them more frequently on missions and in their changes to distant places, for which their superiors wisely provide.

A Duplex in the Roman Office and the Missa de Requie.

Qu. I recite the Roman Office by privilege. As double feasts occur more frequently in the latter than in the Diocesan Calendar, I am sometimes prevented from saying the Missa Quotidiana de Requie on days when the clergy of the church to which I am attached can do so. This causes some inconvenience and calls the attention of the people to the difference of the Ordo. As the Rubrics legislate in other cases with a view of causing conformity *quoad colorem* in ecclesia aliena, I would ask you: Is there any decree or liturgical authority permitting or preventing my saying the Missa de Requie on days when the clergy of the parish-church do so, although my own office may be that of a double. And if this be lawful, does it make any difference what kind of double, even primæ or secundæ classis, I may have?

Resp. Rubricists agree that a priest who enjoys the personal privilege of an office different from that of the church to which he is attached is bound by the same rules which govern the celebration of Mass *in aliena ecclesia.*

Accordingly a priest having a *double* or an equivalent office which forbids a Votive or Requiem Mass, if he celebrates in a church where the office is semidouble or below,

permitting a Requiem Mass, cannot say the Requiem or Votive Mass, on account of his double office. There are several decrees for this statement, numbered in Gardellini's collection 4181 ad 13—4526 ad 18 et 19—4645 ad 6. (Vide infra Dubium I).

A later Decree, March, 1866, makes an exception bywhich a priest having a proper double office may say the Mass de Requie pro defuncto *præsente corpore* or for an anniversary. (Vide Dubium II).

DUBIUM I.

An sacerdotes qui recitant officium de festo duplici, confluentes ad ecclesias sive Regularium sive aliorum, ubi dicitur officium de semiduplici, possint ibi dicere missas privatas defunctorum?

S. R. C. resp. *Negative.* Die 7 Maj. 1746.

DUBIUM II.

An sacerdotibus, qui recitaverunt officium alicujus sancti duplicis, licitum sit celebrare Missam de Requie in aliena ecclesia, ubi non dicitur officium duplex, imo fiunt exequiæ pro aliquo defuncto præsente corpore, vel anniversarium?

S. R. C. resp. *Affirmative.* Die 4 Mart. 1866.

A writer in the *Ami du Clergé* (Aug. 1, 1889) holds this last mentioned decree to revoke the former and maintains that, if the S. C allows the Missa de Requie on occasion of *exequiæ præsente corpore* and anniversaries, it ipso facto allows the same for the *third*, *seventh*, and *thirtieth* day, since "ubi lex non distinguit, nec nos distinguere debemus."

In connection with this subject we find the following decree: Sacerdotes *regulares* addictos seu vocatos ad satisfaciendum oneribus alicujus ecclesiæ, posse celebrare missas de sancto sive de Requie ad formam et ritum ejusdem ecclesiæ juxta rubricas.

S. R. C. d. 15 Dec. 1691 et d. 22 Jan. 1695. Decr. auth. 3259, ad 12.—3350.

This extends to rectors or those who take their place in cases where the Mass has to be said "ad satisfaciendum one-

ribus ecclesiæ," as is clear from the following: "Sacerdos sive sæcularis, sive regularis, supplens vicem absentis vel infirmi parochi seu rectoris, aut ecclesiæ addictus, deputatus seu vocatus ad satisfaciendum oneribus alicujus ecclesiæ, licet Officium Duplex I. vel II. cl. habeat, debet suum prorsus negligere Officium, et sese conformare Officio ecclesiæ, cantando Missam diei, Votivam aut de *Requie* ad formam et ritum ejusdem ecclesiæ. Hoc tamen tantum intelligendum est de omnibus et solis missis, in quibus quis vicem rectoris agere dicitur; quales sunt quas rector qua talis, seu de jure aut ex consuetudine celebrare debet vel solet, et aliis sine ejus commissione celebrare non licet: tales sunt Missæ cantatæ lecta parochialis, exequialis, nuptialis et similes, non autem missæ privatæ, quæ occasione exequiarum, Anniversariorum, aut ratione Votivæ solemnis celebrantur."

(Cnf. Quæst. Mechl. in Rubr., qu. 219, p. 152.)

ANALECTA.

EPISTOLA GRATULATORIA

SS. D. N. LEONIS XIII AD CARDINALEM GIBBONS OCCASIONE SOLENNIUM SÆCULARIUM HIERARCHIÆ SACRÆ IN STATIBUS FŒDERATIS CONSTITUTÆ.

Dilecto Filio Nostro Jacobo titulo S. Mariæ trans Tiberim S. R. E. Presbytero Cardinali Gibbons, Archiepiscopo Baltimorensi

LEO P. P. XIII.

DILECTE Fili Noster, Salutem et Apostolicam Benedictionem. Cum ex aliis rebus tuum, aliorumque sacrorum antistitum fœderatarum istarum Americæ Civitatum in Patriam et Religionem studium splendide elucet, tum mirifice etiam ex iis, quæ tuæ ad nos litteræ mense elapso datæ retulerunt. Nunciant enim Nobis sæcularia solemnia, quæ convenientibus in unum Pastoribus ac Fidelibus proximo Novembri in ista Baltimorensi urbe publice acturi estis, centesimo anno exeunte a Hierarchica Sacrorum Pastorum potestate in istis regionibus constituta, et dedicationem quam habituri estis apud civitatem Washington Lycei Magni Catholici, quod ad faustum novi sæculi auspicium, suffragante vobis Catholicorum civium liberalitate, condidistis. Dignum sane est animi vestri religione consilium a vobis susceptum quod eo spectat, tum ut pia grataque memoria recolatis beneficia quæ istis regionibus Divina Providentia contulit, tum etiam ut perpetuum monumentum statuatis in memoriam rei auspicatissimæ, quod non minus ad pastoralis vestri ministerii decus, quam ad solidam et salutarem vestrorum civium utilitatem pertinet. Quamobrem justam nos habere causam agnoscimus gloriam vobiscum tribuendi Deo bonorum omnium auctori, et gratulandi virtuti vestræ, quæ in eo campo in quo Patrum vestrorum inclita vestigia impressa sunt, strenuam præfert eorum industriæ æmulationem, strenuum animi in di-

vina gloria latius provehenda alacritatem. Obsequium autem tuum, Dilecte Fili Noster, et omnium istius regionis antistitum quod in tuis litteris erga apostolicam hanc Cathedram diserte professus es, amantissime excepimus, ac certos vos esse cupimus, uti sanctæ memoriæ decessores Nostri, sic Nos singulari vos vobisque creditos fideles caritate complecti, fervida vota pro vestra omni prosperitate facere, et magnum percipere de istorum fidelium optima in omne opus bonum voluntate, magnum de vestra sacerdotali virtute solatium. Quod vero a nobis postulas ut aliquos delectos viros ex urbe mittamus, qui Nostro nomine solemnibus vestris præsentes intersint, non deerimus optatis vestris; immo eo libentius eis annuemus, quod hæc res non solum existimationis et benevolentiæ nostræ erga vos testimonium erit, sed splendidum etiam documentum Catholicæ illius unitatis, quæ ubique Pastores et Fideles inter sese et cum supremo Ecclesiæ Rectore in fide et caritate conjungit. Quod reliquum est Deum, custodem et sospitatorem Catholici nominis, ex corde adprecamur, ut sub florentissimo isto faustoque regimine, in quo vobis datum est sancti vestri ministerii libertate frui, opera pietatis vestræ lætis fecundet erga Ecclesiam et Patriam fructibus, ac amplissimorum benignitatis suæ munerum auspicem esse velit. Apostolicam Benedictionem, quam Tibi, Dilecte Fili Noster, cunctisque venerabilibus Fratribus fœderatarum istarum Americæ civitatum Episcopis, et clero ac Fidelibus omnibus quibus præsidetis, peramanter in Domino impertimus.

Datum Romæ apud S. Petrum, die vii. Septembris, anno MDCCCLXXXIX, Pontificatus Nostri Duodecimo.

RESCRIPTUM S. PŒNITENTIARIÆ DE CLAUSULA "REMOTO SCANDALO" IN DISPENSATIONIBUS MATRIMONIALIBUS.

BEATISSIME PATER:

Rescripta S. Pœnitentiariæ, in causis matrimonialibus, cum adfuit incestus publicus, clausulam sequentem in præ-

senti continent: " Remoto, quatenus adsit, scandalo, præsertim per separationem, ... si fieri potest."

Hisce miserrimis temporibus, non raro evenit ut separatio oratorum obtineri nequeat, aut quia plures jam habent liberos simul educandos; aut quia nusquam alibi habitare possunt: et tunc vix intelligi potest quænam alia reparatio scandali exigi debeat, antequam dispensatio concedatur.

Rogamus igitur ut S. Pœnitentiaria benigne velit declarare num hæc clausula " Remoto scandalo " ita necessario debeat adimpleri, ut, illa omissa, dispensatio fuerit nulliter concessa, et quatenus affirmative:

(1) Cum pluries acciderit ut errore ducti, ita dispensaverimus, suppliciter petimus ut S. V. dispensationes hujusmodi benigne convalidare dignetur et, si opus sit, matrimonia exinde secuta in radice sanare.

(2) Rogamus ut S. Pœnitentiaria nobis velit indicare, quibusnam præsertim mediis remotio seu reparatio scandali defectu separationis, procurari debeat aut possit. Sufficitne, v. g., ut in ecclesia inter missarum solemnia publice denuntietur matrimonium inter oratores contrahendum, vel ut oratores, aut alteruter eorum ante dispensationis executionem sua peccata confiteatur?

Quod Deus. . . .

Sacra Poenitentiaria, mature consideratis expositis, Ven. in Christo Patri Archiepiscopo N. respondet:

Separationem præferri aliis modis reparationis scandali: si hæc fieri nequeat, scandalum esse reparandum, sed modum scandali reparandi remitti prudenti arbitrio et conscientiæ Ordinarii, juxta cujusque casus exigentias. Casu quo omissa sit separatio et scandalum alio modo reparatum, aquiescat: secus, si aliquo in casu scandali reparationem omiserit, sileat, et in posterum cautius se gerat.

Datum Romæ in Sacra Pœnitentiaria, die 12 Aprilis 1889.

R. Card. Monaco, P. M.

LIBRARY TABLE.

From among the various periodicals which come to us we shall select only such numbers each month as appear to us to contain matter of special interest to our readers. The omission of any of the ecclesiastical journals sent us is no indication that we do not receive them or may not notice their contents when occasion calls for such notice.

ANALECTA JURIS PONTIFICII, Roma, Liv. 249,—

contains the introduction of the cause of beatification and canonization of the V. Elizabeth Sanna of the Third Order of St. Francis, who died in the odor of sanctity, on Feb. 17, 1857, in the city of Rome.—Among the acts of the S. Congregation is an interesting decision in behalf of an old priest of Foligno, who had served the Church faithfully for forty-one years, and subsequently, hindered by sickness and general infirmity from attending at the Cathedral in his capacity of canon, begs to retire with the pension attached to the canonry. According to the statutes regulating the pension of canons, the priest was not entitled to the latter privilege, since, although having served the Church for over forty years, he had been canon only during twelve of that time. In order to retire on the implied pension, one has to serve as *canon* for forty years. But the Sacred Congregation overrules the statutes in this case, since equity and necessity forbid "quominus militi qui diu laboravit, et in labore vitam ac vires confecit, justa meritaque non concedantur stipendia." The S. Congr. Conc. therefore answered: *Pro gratia jubilationis, cum solitis clausulis.* Die 4 Maji, 1889.

NOUVELLE REVUE THÉOLOGIQUE, Seconde Série, tom. IX., No. 5, Tournai,—

contains the Encyclical "Quamquam Pluries" and the Allocution of the Holy Father held in consistory of the 30 June last.—The S. Congregation renders decision in the case of a parish priest enjoying a benefice who, living extravagantly, accumulates considerable debts, to the detriment of his reputation and efficiency among his flock. The bishop asks

what he is to do, since the pastor is irremovable. From the resolution the following principles of procedure are drawn :

1. The Bishop is to warn the parochus.

2. If his admonitions have no effect, he may depute an ecclesiastic to administer the parish, leaving to the pastor sufficient to live decently and using the surplus to pay off the accumulated debt.

3. If the Pastor refuse to consent to his arrangement, the Bishop can deprive him of his benefice, but

4. He is obliged to proceed according to right rule and the methods laid down in canon law, and it must be established that the pastor actually conducts himself in a way which makes him odious to his parishioners and deprives him of the authority and influence necessary to his proper ministry.

The *Revue* also publishes the Letter of Card. Simeoni, which we published in the November number of the Review, concerning the faculty granted to missionary priests to erect certain confraternities without necessarily having permission from the superior general of the particular confraternity. Thus a confraternity of the Holy Rosary may be established in virtue of the faculty granted by the Propaganda. In this case the members would gain only the Indulgences "communiter concessæ omnibus in genere Confraternitatibus canonice erectis," and not those belonging to the order under whose auspices the confraternity was first established. But wishing to ascertain what these indulgences are in particular, the writer in the *Revue* finds in the Collection of Decrees and Rescripts of the S. Congregation of Indulgences the following: "Non existit generalis aliqua pro qualibet Confraternitate indulgentiarum concessio, sed post erectionem canonicam recurri debet ad eas obtinendas." There appears, then, no determined number of Indulgences which can be classed under the phrase "communiter concessæ," as it seems to mean that they are to be obtained after the erection by having recourse to the Holy See in each case. We confess that we are unable to throw any further light upon the question of the writer, and with him would be glad if some one else could add to our information.

EPHEMERIDES LITURGICÆ, No. 11, Roma.

Under the title *Manuale Novissimum pro visitandis ecclesiis a Vicariis Episcopalibus et Forancis*, P. Florentius says of the Tabernacle Key : It should be of silver, or at least of iron covered with gold. There should be attached to it (juxta omnes diœcesanas constitutiones) a cord and

tassel of silk or silver thread, or a silver chain, as is customary. There should be two keys, lest, in case one break, the Tabernacle should have to be opened by an artisan. The key should never be left in the Tabernacle door or in any open place, but is carefully to be guarded by the priest himself in a safe place (a Sacerdote omnino est in loco tuto caute custodienda). The writer then adds: Si vero (mandavit Innocentius III in Lateranensi Concilio quarto, anno 1216—Decr. lib. iii., tit. 44, C. Statuimus) is ad quem spectat custodia eam incaute reliquerit, tribus mensibus ab officio suspendatur; et si per ejus incuriam aliquid nefandum inde contigerit, graviori subjaceat ultioni. Quæ pœna in omnibus diœcesanis Synodis videtur vel innovata, vel imo aucta mulcta pecuniaria.—The Dissertation *De ratione exequendi cantum liturgicum* is continued and treats "De temporis mensura."—Under *Ceremoniale Missæ privatæ*, the defects of wine, of form, and of intention are accurately discussed.—Among the *Dubia liturgica* may be mentioned the answer to the question: whether the celebrant may sing the Epistle in the absence of a lector during the Missa Cantata, as some eminent rubricians teach. The author of the "Ephemerides" contends that the practice is unlawful, whatever may be taught by rubricists, since it is manifestly against the Rubrics and against positive decrees of the S. Congregation. "Contrarium agere nonne manifesto est contra eandem Rubricam et S. R. C. decreta? Hoc autem posito, quid valet auctoritas De Herdt, De Conny ceterum æstimatione dignissimorum, contrarium simpliciter asserentium, sicut et aliorum? Manifesto docent quod lex prohibet, hi ergo relinquendi, et legi standum.

THEOLOGISCH-PRACTISCHE QUARTALSHRIFT. Linz, Heft. 4. In this number Dr. Fr. Von Hettinger continues his letters to a young theologian, of which we have the third, treating of vocation.—Dr. Zardetti, who has lately been raised to the episcopacy in our own country, gives a scholarly account of the "Pontificale" of St. Otto, the apostle of Pomerania, called forth by the celebration of the seventh centenary of that illustrious bishop. The original copy, which Dr. Zardetti describes, is preserved in the municipal library of Bamberg, of which city St. Otto was the eighth bishop, and the writer shows it to be an interesting relic from a liturgical as well as from an historical point of view.—Father Lehmkuhl, S.J., gives a lucid exposition of a *casus conscientiæ* concerning the morality of labor strikes.—The well known Redemptorist theologian Fr. Aertnys brings a *casus* of restitution: T. has fraudulently obtained a

small sum of money (500 florins) from a Fire Insurance Company. He is willing to make restitution; but doubting whether it would be the proper thing to give the money to the officers of the company, who might, since it is an unexpected revenue, appropriate it for their private use, he asks his confessor whether it would not be better to distribute the sum among the poor, especially since the company consists of many shareholders among whom the money would have to be divided, and each of whom would hardly miss the loss of his share if it were given in alms. To the confessor the reasoning of his penitent seems not without good ground, and he is strengthened in his supposition by a sentence of St. Alphonsus, who appears to judge similarly in an analogous case. "Probabilius mihi et aliis doctis junioribus dicendum videtur, quod hujusmodi fur non peccet graviter, si non restituat dominis certis, cum commode possit, et satisfaciat suæ gravi obligationi, si debita pauperibus distribuat. Ratio, quia, ut docet Lugo, et consentit Sanchez cum Vasqu. Val. P. Led. et Reb., præceptum non furandi non tam intendit vitare emolumentum proprium, quam damnum proximi. Si ergo singuli domini non fuerint graviter læsi, fur non tenetur sub gravi obligatione eis restitutionem facere. . . . .ideo probabiliter videtur dici posse quod fur semper excusabitur a mortali, si pauperibus restituat; et etiam a veniali si rationabilis causa adest. (Lib. iii. n. 534. alias lib., iv., tract. 5. n. 534.) Nevertheless, the answer of our theologian, to whom the whole question is submitted, is, that restitution in this case must be made to the company. First, because the company is in point of law a person having the right in common of property, etc., and therefore a joint claim to that which has been taken from it. Secondly, if we admitted the non-obligation of restitution in this case because the individuals lose but a small sum, the principle could be extended without hindrance, and any large corporation should in consequence lose its right of claiming restitution. He shows, likewise, that the passage cited from St. Alphonsus has no application in the case, as it does not refer to corporations but to a number of individuals who have no joint obligations towards each other. In face of the danger that the officials may retain the money if restored, the author suggests a method of making restitution to the directors of the company through a confidential person, who should require a receipt signed by a commissary or auditor of the company, or a public acknowledgment made through the papers. If there were reason to fear that the amount of the sum restored might indicate the author of the fraud, the money might be

distributed and restored at different times and in different ways.

REVUE DES QUESTIONS SCIENTIFIQUES, No 4, 1889, Bruxelles,—

In a paper entitled "L'heure universelle et le meridien initial cosmopolite," Fr. Alexis makes a good plea for the definite settlement of an initial meridian to be used by all the nations. He claims this particularly in the interest of our schools and of popular education, just as others have claimed it in the name of the maritime and railway service, of telegraphy, meteorology, and other speculative and practical sciences. By the establishment of a cosmopolitan time-table alone (apart from the local time), and by the division of the globe into hour lines, will teachers be able to give their pupils a real notion of longitude, which at present is a mere dead letter, as it depends on the relative time of different countries. The author says that the decision of the Congress of Washington in 1884 has not settled the difficulty. There are good reasons for preferring the isle of Ferro, or Jerusalem, or the Strait of Behring, or, finally, Greenwich. He proposes to let mariners have their own meridian, which would little interfere with educational interests. In behalf of the latter he suggests Jerusalem as the most convenient place independent of national preferences. But he would be ready to subscribe to Ferro, or Greenwich, or any other place, so that our geographical maps be made upon a common scale.—Other interesting papers are: the first part of a review, *L'Assyriologie depuis onze ans,* by the Jesuit Father Delattre, in which the author sketches the progress made up to date in practical Assyrian philology. He limits himself strictly to the latter scope, without entering into the application of his subject to ancient history and geography. Nor does he touch upon the Persian and Armenian and what has been called the proto-Median inscriptions, the latter of which are still too obscure to allow any definitely valuable conclusions to the drawn from them. For the rest, the article takes in the most important of the cuneiform inscriptions, giving a succinct and easily intelligible history of what has been done in the work of discovery and deciphering between the years 1878 and 1889.—Dr. Masoin's conference, delivered in the General Assembly of the Scientific Society of Brussels, last October, on Animal Magnetism, sketches its history, its influence, its useful application, and its dangers. The Quarterly contains only the first part of the paper.—There is also a thoughtful critique of Mr. Hirn's *La constitution de l'espace céleste* in the light of the modern atomic theory.

ST. THOMASBLÆTTER, Regensburg, Heft 24-25.

We have had occasion once before to call the attention of lovers of Thomistic theology to this periodical, the purpose of which is to interpret and popularize the doctrine of St. Thomas. "St. Thomas is an author whose principles lay deeply hold of the social, practically Christian life. He does not merely develop metaphysical science and theological theories; but the natural sciences, human art and industry, receive from him their norm and perfection." Thus the aim of Dr. Schneider is to carry out the design of Leo XIII laid down in the Encyclical "Æterni Patris," namely, to restore to its ancient dignity the golden wisdom of St. Thomas, to the honor and safeguard of the Catholic faith, for the benefit of human society, for the enriching and perfecting of all science. The learned editor fulfils his high mission with consummate skill and fidelity, not following St. Thomas blindly in all he says, but rather guided by his reasons, the solidity of which has been tested by centuries of profound thinkers since his day. The periodical appears every two weeks, and in conjunction with it there have been issued during the past year four fasciculi (amounting to over 800 pages) of a work entitled "The Apostolic Century," which treats in a clear didactic way the development of Catholic dogma in the earliest Christian times and serves as a foundation to the history of Catholic dogma. The matter is too important to do it justice here by a passing critique.

BIBLIOGRAPHIE CATHOLIQUE, No. 4, Paris—

opens with a succinct review of Chauffard's *l'Apocalypse et son interpretation historique*, which work is a singularly bold yet fascinating attempt to interpret the seven epistles of Our Lord to the Seven Churches of Asia as containing in symbolic form an abridged history of the Church during the seven ages of her existence. The first epistle, which commences with the second chapter of the Apocalypse, sets forth the activity of the apostles and their disciples; the dangers they encounter from false brethren, notably the Nicolaites; tendency to abandon the ways of first fervor and charity. The second epistle sees the development of the Church amid the first ten great persecutions. The third starts with the reign of Constantine, who gives free scope to the Papacy by abandoning Rome and laying the imperial seat in Constantinople. Arianism begins to harass the peace of the Church. The fourth epistle covers the period from 600 to 1453, giving a striking illustration of the moral condition of the Church in the time that intervenes between the ascent of Gregory the

Great to the Papal Chair and the conquest of Constantinople by the Turks. The following age, described in the fifth epistle, the author supposes to be our own. Its characteristics are weakening of faith and the growth of religious indifference. It is to be succeeded by horrible social convulsion all over the earth, preparatory to the conversion of the Jews, which takes place in the sixth age. The seventh and last era will behold the establishment upon earth of the kingdom of Satan, who is eventually to be vanquished when Christ will again reign among men, down to the consummation of the world.—It is difficult, of course, to pass a judgment as to the correctness of the author's views; but he submits his work wholly to the decision of the Holy See.

The same number contains reviews of de Baye's *Archéologie préhistorique*, which is a somewhat misleading name, for the author's research extends over a very limited region (the Champagne) and covers only the so-called neolithic period.—Saporta's *Origine paléontologique des arbres cultivés ou utilisés par l'homme*, though it attempts to confirm the old *petitio principii* of Darwin, according to which similarity of construction points to identity of origin, is according to the critic (H. Martin, S. J.) an exceedingly careful and hence valuable study of different vegetable groups.—*L'évangile du sacré-Cœur* by the Rev. P. J. Vandon, missionary of the Sacred Heart, receives a flattering criticism from A. Blanche.

LE PROPAGATEUR DES BONS LIVRES. Montreal.

Messrs. Cadieux and Derome have devised a plan for making known good books, primarily, we may presume, in the interest of their business, nevertheless of decided advantage to the Catholic reading public. They publish every two weeks a bulletin which contains a list of new books, then of such books as are suggested by the season of the ecclesiastical year. What gives value to these lists is this, that a synopsis of the contents, or also extracts sufficiently complete both to interest a reader and to give him a fair idea of the book, are published with each number. There is an air of conscientiousness about this "Propagateur," and it is truly what its name implies. In these days most of our fairly educated men and women read French, and many young persons are induced to read the demoralizing yet attractively written novels in that language, which vitiate pure taste and diminish the appreciation of the rich store of really good literature to be found in the same tongue. To such persons the priest can give no safer guide than the *Propagateur des bons livres*.

BOOK REVIEW.

VEN. P. LUDOVICI DE PONTE, S. J., MEDITATIONES de præcipuis fidei nostræ mysteriis. De Hispanico in Latinum translatæ a Melchiore Trevinnio, S. J. De Novo editæ cura Augustini Lehmkuhl, S. J. Pars I. complectens Meditationes de peccatis hominis novissimis, aliisque quæ ad purgandam animam conducunt, cum instructione de oratione mentali. Pars II. complectens Meditationes de incarnatione et de infantia Christi ejusque vita usque ad baptismum, similiter de ejusdem gloriosa matre Maria.—Friburgi Brisgoviæ. Sumptibus B. Herder, 1889, St. Louis, Mo. Pr., Vol. I. 85¢; Vol. II. 70¢, bd.

In the matter of meditation-books as in those for spiritual reading it is hardly possible to say of any one work that it is absolutely the best in the sense that it, equally for all, facilitates progress in the spiritual life. The method of St. Ignatius, however, is the one which appeals most to the natural disposition of the intelligent Christian. Among those who have drawn up meditations for others according to this method, the Venerable De Ponte holds a conspicuous place; and for priests and cultivated persons in general they offer special advantages. Sanctity of life always gives a superior knowledge of the activity of the soul, and that discernment of spirits which is a general instinct with the saints places them above the best theologians in ability to deal with practical questions of the soul. Hence we are not surprised that the keenest of theologians, Suarez, who was the teacher of De Ponte in theology, should have chosen the latter for his confessor and spiritual director. Later on, sick and unable to perform the duties of teacher or missionary, Father De Ponte wrote, so long as he could lift a pen, these meditations and some other beautiful books, among which there is a life of his spiritual director, Balthasar Alvarez, the confessor of St. Teresa. The meditations were written in Spanish, but Aquaviva, the general of the Jesuits, to whom the Order owes such a vast debt on account of his having shaped the constitutions in the spirit of St. Ignatius, had them translated into Latin, the first edition appearing in 1611. For the last thirty years, it seems, no new edition has been published until this

one was procured by Father Lehmkuhl, to whom the merit is due of having provided a complete set of works for clerics, from the Seminarian up to the professional Theologian. They are partly his own labors, like the excellent *Theologia Moralis*, partly republications of other authors, such as the *Medulla Pietatis Christianæ pro adolescentibus litterarum studiosis*, and the *Manuale Sacerdotum*, to which he added improvements here and there. In the *Meditations* of De Ponte, of which we have the first two volumes (four more, which will complete the work, are in press), the original Latin text of Trevinnio, carefully compared with the Spanish original, has been preserved without change, and all the citations from the S. Scriptures and the Fathers have been verified by comparison with their sources, according to the Migne edition. The views of the Venerable De Ponte on the subject of creation would probably be open to objection when tested in the light of modern science, but they were in harmony with the opinions of physicists in the sixteenth century, and Fr. Lehmkuhl has not thought well to make any change in these, since he considered himself simply as the editor of the Saint's works. Moreover, these views are of little practical consequence to those who wish to derive spiritual benefit from the meditations, and they occur in but few places.

This edition is in every respect a model one for practical use. Besides a good introduction concerning the method and manner of meditating, there are running marginal notes along with the text of the meditations, which recall the points, certain acts of the understanding and affections, which facilitate keeping the attention upon the subject and avoiding distractions. In form the book is everything that can be desired, small enough to be easily carried, and the letterpress clear and pleasing.

OUR CHRISTIAN HERITAGE. BY JAMES CARDINAL GIBBONS, Archbishop of Baltimore, author of "The Faith of our Fathers." Baltimore: John Murphy & Co.—London: R. Washbourne, 1889.

Some years ago Father Hecker, a man remarkable for his keen penetration and the power of interpreting the signs of the times, and possessed of an ardent sympathy with American institutions, addressed this generation in words of a strangely prophetic character. In the pages of "The Church and the Age" we may now, since the author's death, see a legacy which throws peculiar light upon the work of Cardinal Gibbons and shows that "Our Christian Heritage" is much more than a simple apology of Christianity suited to the needs of our times and country. Father Hecker, referring to that remarkable address made in Rome by

the Cardinal on the occasion of his taking possession of the Titular church of St. Mary in Trastevere, points out the mission which time and circumstances have forced upon the man who above all others represents America in the ranks of the universal Church. The old world with its traditional views of authority has never fully understood the expression of freedom among a people for whom laws are indeed a bond, but never a bondage, until man attempts wantonly to break them. There is still much suspicion concerning us among European governments as a whole, and even France, with her republican rule, gives one the impression as if she were a trifle prudish in the way in which she handles her Phrygian cap, when she countenances her generous sister in the United States. For this very reason it is all the more important that we should emphasize the fact that the Catholic Church was the first to recognize our national claim and trust to our loyalty. This was the case from the beginning, when Lord Baltimore, conscious that he was acting on Catholic principle, allowed freedom of worship where that freedom was not a menace to civil rule and to established order; for he knew that religion and co-ercion are contradictory influences. In our own times the Church has even more distinctly shown her sympathy with the new condition of things by making a most pronounced adherent of our republican government a prince of her court. And by accepting his interpretation of our institutions she has declared her intelligent and consistent approval of our national aims and aspirations. "Cardinal Gibbons's office," said the writer of *The Church and the Age*, "is one that outranks all others in the Church in America, and his interpretation of our American institutions is worthy of his position. The convictions he has expressed have doubtlessly animated his whole life as a Catholic and as a citizen, and all his countrymen will rejoice that he has uttered them with so much emphasis and bravery, and that he has done it in the centre of Christendom. Americans will thank him for it, and accept him as their representative there, for he is fitted by his thoroughgoing American spirit to interpret us to the peoples and powers of the Old World."

Now the fit exponent of the spirit of our institutions to the Old World and to Rome, the abiding centre of the old Christianity, is unquestionably also the fittest exponent to the people of the New World of the old religion whose foremost representative he is. "The character that is formed by the institutions of our country and the Catholic character are not antagonistic. American institutions tend to develop independence,

personal independence and love of liberty. Christianity rightly understood is seen to foster these qualities." If then, as Father Hecker tells us, "the question of the hour is, how the soul which aspires to the supernatural life shall utilize the advantages of human liberty and intelligence" (pag. 109) Cardinal Gibbons's book is eminently the answer to this question. We do not say, contains the answer, for many other books do that, we say—is the answer; for there is no person who can speak with equal weight to our American people on the subject of faith, or hope to gain a hearing, but one whom they know to be in thorough sympathy with their civil doctrine, whom they need not and could not suspect of foreign tendencies.

This seems to us the true purport of Cardinal Gibbons's book. As an exposition of Christian ethics and their practical application to present circumstances it might have been written by other men, provided they had equal grasp of the subject and equal love of truth and of their country. But then the book would not have the same meaning; it would not have the same reach and force. There is a world of difference between the warning of a neighbor and the warning of a ruler, who has a right to speak and be heard; between the counsel of a friend and the advice of a father, though both may speak to us in the same words. So here the words of the Cardinal have a weight which is in proportion to the height whence they fall, and a force which his elevated position and far-reaching view impart to them. They are, in our estimation, not meant so much for Catholics who rest on the mountain sides of which he guards the top, as rather for those who sit in its shadow below, rejoicing in the freedom of the valley, yet cold and without any one drawing their attention to the sunny slopes where they might find the genial warmth that would foster their health and strength without impairing their freedom under the light of Catholic truth.—Going back to the first question, which every rational creature may ask himself with gain to his intelligence and in the full sense of his liberty, the author establishes the existence of the Creator and the consequent dependence of the creature. He pictures man as he is without, and what he can be with the help of the Christian religion, and in proof of his statements he appeals not to sentiment, but to facts of history. He tests in a general way the claims of infidel science, showing that where the latter is more than mere hypothesis there it is in full harmony with the revealed teaching of the Catholic Church. Finally he probes the modern social body of our American nation, pointing out the

fivefold disease that threatens its life, and calling a halt in the blind rush after the things that minister to the pride of life, the worship of the material, and the love of the flesh.

As an apology of the Christian faith, it might have been written, as we said above, by other men, possibly even with greater attention to detail and with added light upon questions which the Cardinal did not find it expedient or necessary to develop. But to criticize the book from such point of view were wholly to miss its purpose. It would seem to us much as if a man who, whilst the recipient of an important mission from a high representative, were to give his attention to the pattern of his highness's collar, which is perchance not cut in the latest fashion, instead of gauging the value of the message. "Our Christian Heritage" will fulfil its mission if put into the hands of non-Catholics, who, happily free from sectarian bigotry, love their country and its institutions, and would love it all the more if they knew what rich stores there are contained in the Catholic Church, by which the charter of our liberty and prosperity would be strengthened and protected. This, we are glad to see, is being done by the sale of the work in the public marts and railways. It is no doubt in the power of the clergy to further the interests of religion and civil liberty, by spreading this book among non-Catholics, who are likely to profit by a knowledge of truth made accessible to them in precisely this way and coming from so eminent a source.

ORDO DIVINI OFFICII recitandi missæque celebrandæ pro clero sæculari Statuum Fœderatorum officiis generalibus hic concessis utente. Pro anno Domini MDCCCXC. Fr. Pustet & Co. Price, 30 ¢.

ORDO DIVINI OFFICII recitandi missæque celebrandæ. Tam pro clero sæculari Statuum Fœderatorum officiis generalibus hic concessis utente quam pro iis quibus Kalendarium clero Romano proprium concessum est. Pro Anno Domini MDCCCXC. Fr. Pustet & Co. Price, 50 ¢.

We notice a superfluous *concessum est* on the title page of the American Ordo. This may be also a good opportunity to call attention to the fact that the feast *Septem Fundatorum*, on the eleventh of February, has been introduced for the first time this year. Perhaps it would have been well to mention this among the *notanda pro mense Februario*, so as to give an opportunity to priests to procure folia for this office. The reduction in the price of the American ordo is a noticeable feature.

QUÆSTIONES MECHLINIENSES IN RUBRICAS BREVIARII ET MISSALIS ROMANI Provinciis fœderatis Americæ septentrionalis adaptatæ, cura H. Gabriels, S. T. D., Seminarii S. Joseph, Trojæ, Rectoris.—Fr. Pustet & Co, New York & Cincinnati. Price 1.00.

This book seems not to be sufficiently known, as it has not passed into a second edition since its publication, two years ago. It is, nevertheless, one of the most convenient manuals we could imagine to direct the cleric in the use of Breviary and Missal, where many practical difficulties occur, especially to the beginner. It is arranged like a catechism, in the form of question and answer. There is nothing superfluous in it, and the statements are clear and to the point, whilst at the same time it takes account of the rubrical reformation made by Leo XIII, and regulates its answers in accordance with the American Calendar. For the sake of further popularizing this eminently useful book, we would recommend that in thecase of a new edition the title be modified, either by omitting the word *Mechlinienses* after *Quæstiones* and placing it in a subordinate position, as might very justly be done without injury to the original source, or else by changing the name altogether into a more captious title, such as "Catechismus Rubricarum" or something better. The impression given by the present title, at least to those who do not already know the book, is that it has a foreign scope, which is not at all the case. It would be different if the original Quæstiones Mechlinienses were generally known, yet this can hardly be said to be the case here.

By way of criticism we would suggest that under qu. 182 be inserted the exception that if the Forty Hours' Devotion falls on All Souls' Day, a Requiem Mass is to be celebrated at a side altar—in purple vestments.

There are a few trifling mendæ, such as a displaced word (cerei) in the index. But this is of no account when we consider the practical usefulness of this book in the hands of seminarians and priests for the examinations of the clergy.

SERMONS FOR THE SUNDAYS and chief Festivals of the Ecclesiastical year, with two courses of Lenten Sermons and a Triduum for the Forty Hours. By Rev. Julius Pottgeisser, S. J. Rendered from the German by Rev. James Conway, S. J. Two Vol. Sermons for Sundays. New York, Cincinnati, Chicago. Benziger Bros. 1890. Price, 2. 50.

The writer of these sermons has attained a well deserved popularity as a missionary preacher, and the volume before us will, no doubt, recall his able manner to those who have heard him in the days of his power.

He presents his thoughts, as he says in the preface, clearly and in logical order. Nevertheless, for the English reader there is something wanting which could probably have been supplied by a more judicious translation. Apart from the fact that there are Germanisms in style, which is odd enough, seeing that the translator bears an Irish name, there is an occasional lack of consistency in the language, produced by the use of words which are only admissible in higher flights of oratory, and which seem out of place in the straight flow of didactic appeal which on the whole characterizes these sermons. The art of translating is much like the art of cooking. The same material must be prepared in different styles to suit different classes of palates, and in the case of sermons such as these an absolute independence from the original style would have to be observed to make them attractive and useful as helps in preaching. What we need most of all, besides such books as Hunolt, which is a repository of varied matter and style, are instructions similar in character to the ones of which Father Donohue has given us a sample, and which we still hope he will soon repeat in the same form.

THE JESUITS : A Eulogy of the Society of Jesus. By Rev. John B. Eis. Columbus, Ohio. 1889.

As there is no end to the attacks of which the members of the Society of Jesus are made the proverbial target, so there are always ready able champions among the friends of truth to take up and defend their cause. The above pamphlet, called forth by the aggressiveness of a Methodist minister, is a very able and complete exposition of the character and activity of the Sons of St. Ignatius The author points out how the genius of the constitution of the order makes them fitting instruments of Providence to spread the truth in all countries and nations of the world. "It does not draw any limit to the activity of the members in the field of Christian life ; it includes the whole range of charitable and educational works practised in the Church. This character of universality distinguishes this order above all others, and makes the Jesuits the fit soldiers of the Catholicity of the Church. This is what they are : that is the mission entrusted to them by Providence in the history of the world.—This call of the Society of Jesus is one of the most conspicuous landmarks in the Kingdom of Christ."—The author proves this activity in the past and present by giving a glance at the work of the Jesuits as missionaries, as theologians, and educators of youth, and showing that, despite their cosmopolitan character, they are not devoid of genuine patriotism.—We are

anxious to see the work on "Temporal power of the Church," collected from manuscript notes of a book by René Gillet, entitled: "Traité de l'Eglise de Jésus-Christ," and which we are promised by the author of the above pamphlet at an early date.

TWO SPIRITUAL RETREATS FOR SISTERS By the Rev. Ev. Zollner. Translated and adapted with the permission of the author, by Rev. Augustine Wirth, O. S. B. Second revised edition.—Fr. Pustet & Co., New York and Cincinnati, 1889. Pr., 1.00.

Clearsighted in what is needed to help our religious training, and indefatigable in adapting whatever may be found of precious material elsewhere, the translator of these Retreats deserves in this as in other instances our warmest encomium. "Year after year religious communities are increasing in our country, who by their Rule or Constitution are obliged to practise the exercises of a Spiritual Retreat, at least once a year. Now it is often difficult to secure a priest, secular or regular, to conduct these spiritual exercises. Again, the number of Postulants or Novices who wish to prepare themselves by a Retreat for the Novitiate or Profession is frequently so small, that a Master of Retreat cannot well be engaged for them. In either case a book supplying systematic meditations or considerations cannot but be welcome to Sisters as a great help in making a Retreat without the living voice of a priest. Perhaps such a book is welcome even to the priest himself, who, charged with the many exercises of Retreat, cannot always find time to prepare meditations suited to the occasion." These are the reasons which prompted the publication, as the translator tells us, and no one can fail to see the justice of them. The book consists of two sets of meditations, adapted each for a three days retreat. In the first "The prerogatives of the religious state and the religious vows" are set forth in twelve meditations (four for each day). In the second part the "Perfection of Religious" forms the subject matter of nine meditations (three for each day). They are eminently practical, as the very titles show: The Sister in the morning,—in the fulfilment of the duties of her state—in community life—in the fulfilment of her vows—at her prayer— in the evening.

As a matter of practical convenience we would suggest that the first person plural be used throughout instead of the second, which is sometimes employed; for as these meditations are probably in most cases read by one of the religious, and not by a priest, who could more easily introduce a change if necessary, it sounds somewhat harsh to hear after the

words "we must fulfil these duties (of our state) with patience" the following: "Endeavor also, herein, to imitate your divine Saviour.—You must do the same. You must stand firm," which would not come gracefully even from the superior who herself makes the retreat. However, this is of slight account in regard to a work otherwise so admirably useful.

MEDICINA PASTORALIS. Edit. Dr. C. Capellmann, Medicus Aquisgranensis. Editio septima. Latinarum altera. Aquisgrani. Sumtibus Rudolphi Barth, MDCCCXC.

Dr. Capellmann edited his Manual of Pastoral Medicine in the German language, in 1877. Late in the following year, when the work had gone through three editions, an English translation was made, and though no fault could have been found with the latter as a translation, decided doubts were raised as to the advisability of such a publication in our vernacular. It must be granted that what may be warranted by custom and by the peculiar educational conditions of Germany, where students of theology frequently attend lectures in the medical faculty of the University and vice versa, might be out of place here, where theology is studied in seminaries, and where the use of Latin text-books marks the subjects treated by Dr. C. with a certain exclusiveness, which has a beneficial influence in many ways and could not be easily ignored. The author himself seems to have realized this difference outside of Germany, for almost simultaneously with the English translation, which, however, had his sanction, he published one in Latin. Of this Latin version we have now the second edition. In it the author takes account of the progress made in medical science during the last ten years. Of his ability as a physician there can be no doubt. Nor has any one ever properly raised an objection against his conscientiousness and fidelity in adhering to Catholic doctrine. Whatever difference of opinion there may be as to the application of certain practical views held by the modern school of physicians, Dr. Capellmann seems to us to avoid extremes with sufficient care to make him trustworthy. This is saying much when we remember what difficulties there arise at times between the priest at the sick-bed and the medical practitioners. On these it would be futile to dwell here. We would not omit to say that, whilst a book of this kind contains considerably more than the average priest need perhaps know for the right fulfilment of his ministry, it could not, without being imperfect, contain less. Many things are not for all, and

what may be a landmark in the way for one may prove a stumbling-block to another. Prudence and the fear of God are the eyes that prove lightsome.

SATAN IN SOCIETY, by Nicolas Francis Cooke, M. D., L. L. D., with an introduction by Caroline F. Corbin, late President of the Society for the Promotion of Social Purity, together with a biographical sketch of the author by Eliza Ellen Starr.—C. F. Vent Co., Chicago, 1889.

This is a remarkable book.

The subjects it treats of are of a most delicate nature. Yet it points out evils which unquestionably exist, which consume the marrow of our generation—and, what is of value, it gives remedies which the most conscientious guide, a father, a physician, a priest, would offer to those whose souls as well as general welfare are dear to him. It is not a book to be read by children or by persons whose virtue is secure, and who have no responsibility over those with whom it is not; but it is a book which supplies a chapter in practical theology to priests who have to direct others, especially in our large cities, where immorality has easy access into society, the home, and often the school. The book was first published twenty years ago. In proper hands it will fulfil a mission of good to-day. The author, of whom Miss Starr has drawn a charming picture, was a man of high culture, a skilled and conscientious physician, whom his love of truth and virtue drew into the Catholic Church. This is a sufficient guarantee for the moral worth of the book. His generous disposition towards the poor, whom he naturally encountered in his ministry to the afflicted, left him poor at his sudden death. "The matter of dollars and cents," says the biographer, "never entered into Dr. Cooke's view of his profession; and this not because he did not need or did not care for money, but because he loved humanity more."—We understand from private information that the widow of the author is in circumstances which would make the sale of this unquestionably useful book at the same time an act of benefaction on the part of the purchaser. This probably accounts for the "Special to Clergymen and Teachers," according to which the volume is sold at a reduction to the clergy, the price, by agreement with the publishers, being $1.65 (the regular price is $2.00) if addressed to Mrs. Nicholas F. Cooke, 261 Dearborn Ave., Chicago, Ill.

BOOKS AND READING. A Lecture read before the New York Cathedral Library Reading Circle, Apr. 11., 1889, by Brother Azarias of the Brothers of the Christian Schools. New York, the Cathedral Library, 460 Madison Ave. 1889. Price 25 ¢.

This lecture, having been extensively noticed throughout the American periodical press, has been universally appreciated as a most practical answer to the question, how to read with advantage. The present volume of seventy pages is a reprint "with a few points somewhat more developed," from the pages of the "Catholic World," where the lecture first appeared. Among the additions is a charming delineation of the character of Mgr. Corcoran, to whose memory the book is also dedicated, and whose warm friendship the writer enjoyed for a number of years. Beyond the general value of these pages we would particularly point out the Appendix, in which may be found an instance of how a course of reading on some particular subject (historical) may be accomplished. Those who appreciate what has been said in the paper on "Reading Circles," contained in this number, will do well to get the pamphlet and place it in the hands of their young people.

THE ART OF PROFITING BY OUR FAULTS. According to St. Francis de Sales. By Rev. Joseph Fissot. Transl. from the French by Miss Ella McMahon. New York, Cincin., Chicago: Benziger Bros. 1889. Price, 60 ¢.

This is an excellent little book for persons of every class, especially those inclined to scrupulosity. We hope it will find a ready sale, so as to lower its price, which seems a trifle high for the kind of bookmake.

BOOKS RECEIVED.

The mention of books under this head does not preclude further notice of them in subsequent numbers.

THE DIVINE OFFICE. Explanation of the Psalms and Canticles by St. Alphonsus de Liguori, Doctor of the Church. Edited by Rev. Eugene Grimm, priest of the Congregation of the Most Holy Redeemer.—New York, Cincinnati, Chicago: Benziger Bros. 1890. (The Centenary Edition.)

LE MAL SOCIAL. SES CAUSES—SES REMÈDES. Mélanges et controverses sur les principales questions religieuses et sociales du temps present. Par Don Sarda y Salvany.—Seul traduction autorisée. Paris. P. Lethielleux, editeur, 1890. 2 vols.

KATHOLISCHE DOGMATIK in sechs Buechern, von Dr. Herman Schell, Professor der Theologie an der Universitaet Wuerzburg. Erster Band.—Paderborn. Druck u. Verlag von Ferdinand Schoningh. 1890.